Oneirosophy

Triumphant George

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TriumphantGeorge, 2025

[Second Edition]

«**Just *decide*.**

Decide to be totally relaxed. Decide to feel calm. Decide to win at the game. Decide to meet that person you've dreamed of. Decide to be rich. **Decide to triumph.** Because **in this subjective idealistic reality, where the dream is you, what else is there to do?**»

Introduction: “What does a dream look like from the outside?”, by mrtdythnystrdy

Not sure if an insight per se, but some visualization of what a dream looks like from the outside; outside of space-time (or the illusion of it). So we have this mind/imagination, with infinite potential. It is knowing itself (knowing = noun). Wholeness. Love/peace/joy/happiness are expressions of it, as they are expressions of wholeness (think about it - love/peace/joy/happiness are not expressions of lack).

So, we've got this knowing/mind/Presence that exists nowhere, no place, no time. It has no dimensions; it's just an abstract massless/dimensionless/infinite/indivisible presence. Where, place, and time, appear in it (but those are concepts anyway). Everything appearing at all appears within it. (Thoughts are appearances, too.) It is nameless, yet we name it God. (Yet again, by naming it, we objectify it; imply it external to ourselves/This.)

And this presence has a dream. Infinite potential; it can dream itself as anything; the dream can take any possible shape/form. So any awareness - of anything - any consciousness - is That dreaming. Yet, as in any dream, the dreamer is the entirety of it; there is no part that is not the dreamer. But, since the dreamer is the entirety of it, whatever they conclude is true (if the dreamer has dreamt up the ability to "conclude truth") will appear as true. Time can only be an illusion, space can only be an illusion, distance, difficulty, identity, et al: every single piece of the dream is an illusion. The dreamer - consciousness - is unlimited.

That means - any method to "do" anything is a placebo. Any belief is arbitrary. Beliefs about belief are arbitrary. Beliefs are concepts within the dream, nothing more. They give structure to that which has no structure. Everything is happening - automatically - to reflect the world that exists "within the mind" of the dreamer. What they know.

If one thinks they need to figure out "how," they have the experience/thoughts of that. If they think they don't, they have the experience of that. If they think they're being blocked, they are. If they don't, they aren't. If they believe external forces have an impact, they do. If they don't, they don't. If they think something about "another person," it seems/appears true. If they think something else, that seems/appears true. If they think their health/healing is based on external factors, it appears that way. If they believe their health is a given / divine right, it is. If they think they are forgetful, they seem forgetful. If they think they have a good memory, they have a good memory. If their joy or happiness is conditional on some external experience or object being received, it is. If they think it's not, it's not. If we think we have to imagine perfectly to achieve xyz, then we do. If we don't, we don't. If we think the past is fixed and can't be changed, it appears that way. If we don't, it is changeable. If we believe what we read or hear, then what we read or hear seems true; is experienced as true. If we don't believe what we read or hear, then it doesn't. If we think we're royal, we are. If we think we're not, we're not. If we think things should be delivered with a red carpet on a silver platter, they will be. If we think that's impossible and we need to go get them, it will be like that.

"Out there" is a reflection, because it reflects what's going on "in here." What I have "in here" - of which only I am the cause - appears "out there." Whatever I want in here - I appear not to have out there. Although, in truth there is no "out there;" it is all within Me; it is all Me; My projection/reflection. (If the definition of "I" is mistakenly associated with the body/identity, then this will seem difficult to reconcile. But **"I" Am Everything; My Imagination.**)

And if the dreamer - God/Presence - dreams a dream where they aren't aware of their true identity as the dreamer (i.e. they enter the dream blank, are conditioned, then identify with what they've been told they are / the dream is), then they're asleep to the fact of dreaming. And all the evidence will be provided in terms of experience and thoughts, because they can only experience their concept of themselves / of "what is" - according to them. The contents of their consciousness.

And just like a dream at night, by not knowing it's a dream (for whatever reason), the consciousness dreaming the dream listens to the dream as if it's true. Even though they're never Knowing anything other than themselves at that moment. They have the experience of seeking in the world they unknowingly create - a world that is them - based on rules that they are making up, that are self-reinforcing if they don't know it.

The very activity of dreaming itself is imagining. Although it is a "direct imagining," where the imagined becomes experienced. This - "You" "reading this" - right now - Is Imagining. You are imagining yourself as a human, with a past, in a body, in the year 2022, on a planet called Earth, reading words in English on a screen (and all the other details/thoughts being experienced this moment). All of This Is Your imagination. Although not in the way that is "colloquially defined." The "human definition" of imagining is creating essentially pictures or scenarios in the mind that aren't "real," or only experienced mentally, not physically. So that would almost be like "pretend imagining." Imagining without the belief that the imagining is anything, or has an effect on anything.

In a dream, the dream is being dreamt; imagined, somehow. And, when becoming lucid, the dream becomes responsive to the thoughts/imagination of the dreamer. Suddenly, the thoughts/imagination of the dream are intuitively understood to be on the same level as the dream itself - even though they were the entire time anyway. Not differing levels, as is commonly thought of in 'this world.' When becoming lucid, all meaning and sense of separation from the dream content evaporates. So, the prior thought content (believed [imagined] character, separation, other people, situations, environment) no longer has validity, meaning, substance, or history, because it was based on false premises. It no longer arises.

"This world" is "taking place" inside of Me, as Me. Just like in a dream; the dream takes place inside the dreamer, even though it looks the opposite. And like a dream, different materials feel different; there are liquids, there are solids, there is air if you think there is. Yet, all of those sensations are just dream-stuff. Vibrations, if you want to call them that.

As the dreamer, there is no "how." Even in a night-time dream, as the dream avatar/character, they don't experience the entirety of everything via their senses; their view is limited. Yet, their imagination is not. Whatever is considered "done" in imagination is done/experienced physically. "How" it's done is a question only an asleep dreamer (i.e. not realizing they're dreaming) would think they need an answer to. "Because I, the dreamer, said so" is the how. The details, irrelevant, are automatically taken care of.

(To reiterate: the dreamer/imaginer isn't the character. We'll call the character "Bob." Bob cannot imagine. A fictional entity cannot do anything. The dreamer imagines a "Bob," and then imagines within the "Bob" framework. It's always the dreamer imagining, never Bob. The only limitations the dreamer can appear to have are the ones they believe Bob to have if they believe they are Bob.)

Imagining, in this sense, is just visiting another truly existing experience (existing because of infinite potential contained within the timeless indivisible eternal awareness that is Now). So if that experience isn't "present" now, it still is very much "real," just being visited or decided upon in mind (with as much or as little detail as

preferred; it'll all be filled in regardless). This is actually how this experience is navigated anyway, even while non-lucid (notice how thoughts predict/anticipate. Those thoughts are imagination. They are imagining. Imagining happens "inside." The results? Outside). It's just that while unaware, there are rules that are believed that narrow the band of experience. Lucid, there are none.

So **My imagination and God's imagination are the same One. Indivisible.** But if God thinks His imagination is only the imagination of a limited, separated human in a world unaffected by it, then God gets to experience that!

It's progressive. It's a (wordy) take on Nonduality. There's only One (no) thing. It's consciousness, without limitation or boundary. Yet, consciousness can only look inward, as there is nothing outside of itself. So, if it experiences anything, it experiences ... itself. Its concept of itself. Yet, everything is only made of itself. One substance... itself. All boundaries and separation are illusion. That means no depth (no here vs there), no past/future (Now vs then), no separation-based identity (no individual, only Consciousness, whole and complete). Take this as far as "you" can. It's the realization that whatever appears as experience (thought, identity, body, world) is ultimately You, made of You, whatever you believe to be True - Is. However, all decisions / conclusions are made in one place. They aren't made 'outside' of you, there is no 'outside of you.' There is only you. So just like you make a decision to move your hand, the same "intender" that forms that intention moves the entire world, whether you realize it or not.

That is Who you are at your core. You are that big. There are no rules. No experience to go by as a metric. Getting used to the implications of this lets one take things less seriously. If it's just You (not little ego-human-idea you, but Unconditioned Unlimited You), then anything that happens is just like looking in the mirror. If you don't know it's a mirror, you can be shaken. If you know it's a mirror, you chuckle, you move on, you don't need to feed it or be scared. You know it's You, its yours. So you change your reflection, your self-concept, and as that changes, your world changes. Like a dream. A dream at night, if you realize you're dreaming, you realize, hey I'm doing all of this! EVERYTHING is fake! The location, time, year, people, etc. - they're all my imagination! Yet, you maintain your egoic-identity. You just realize you're God of your dream.

Well, here's the thing. This is a dream, too. Except you're God. Full stop. Or awareness, or unlimited consciousness, or whatever you want to call it. When you awake from this dream, while still dreaming or not, you will realize how everything is fake - including your identity as a person/human - and it was just your imagination. The awareness that experiences All Of This is You. So, if you can know that now, before the dream ends, how does your behavior change?

From experience level, decisions can be now 'made' about 'things' that *appear* external to body (because that boundary is imaginary - it doesn't exist) to steer them in preferred directions. Works internally as well; the art "I" "create" is magnitudes greater than before some of these realizations were made. If anything, it gives you some simple logic as to why you can believe in yourself wholly and unconditionally, because You are All There Is. To know, despite any appearance, that things are All Good, and you are the ultimate Interpreter as well as the source. And besides, with that said, you're always "believing in your self" no matter what you believe in. Because it is all Your Self. It's more of a "oh, I don't have to believe in / give attention to 'that possible self' anymore." **Because I am the source of All. All "selves," all experiences, all.**

All the reasons that you ever held about why you "can't" go flying out the window, as they are just as imaginary as everything else.

Oneirosophy

- oneiro-: From Ancient Greek ὄνειρος (*óneiros*, "**dream**").
- -sophy: From the Latin *sophia*, from the Ancient Greek σοφίᾱ (*sophíā*, "high knowledge": "learning", "**wisdom**"); compare *Sophia*.

Oneirosophy means "dream wisdom"

The foundations of Oneirosophy are:

- **Lucidity -** A state similar to gnosis or satori where one regains consciousness of the illusory nature of waking reality, just as one becomes lucid in a dream.
- **Idealism** - All of waking reality is a mental structure, a *dreamed reality*.

Matter is an idea in the mind.

The Infinite Grid of All Possible Moments

The Infinite Grid of All Possible Moments

Thought I might as well post this here in case anyone finds it a useful metaphor. Below is the description that goes with this animation. The idea is that it can be used as a way of visualising how all time is simultaneous-parallel, and perhaps jumping between "moments". Obviously it is only a partial version of the 'structuring' of experience, but I like the imagery over all.

Introduction

This animation is intended to illustrate the idea that all possible 1st-person perspective moments exist simultaneously - as part of a metaphorical "Infinite Grid". In this model, what "you" are is the conscious experiencer who "looks through" a particular grid position as a sort of "viewport", and your timeline corresponds to the trajectory you follow across the grid, from moment to moment. Memories are attached to you, the experiencer, rather than to the moments you experience (although information may also be available as part of a particular moment). We tend to follow sequences of closely-related moments, to form a coherent personal history - however there is no reason why our experience can't be discontinuous and jump across locations, times, and viewpoints, with a mere detaching and shifting of attention.

The Experience

At the beginning of the video, you are lying down in your apartment, relaxing; the traffic noise comes through the half-open window and there is light rain against the glass. Soon you let go of the sensations of that moment, the sound echoes and fades as the experience dissolves into the background space, and you become delocalised. As the image of your apartment fades you realise that you are not that person in the apartment, but instead you are a vast aware space in which all possible moments are simultaneously realised and available. Any and all perspectives are available to you. Randomly, you recall a holiday you had almost a decade ago, with a friend - or was it the friend's story of his holiday, and you never went? - and an intention forms to attach to that moment, accompanied by a sense of movement, a growing feeling of localisation. Sounds and images rush forward, as you feel yourself entering a bodily experience once more...

-- *The Infinite Grid of All Possible Moments (16:9)*

...to bring together some thoughts.

Skippable Background

If you've been reading all our tangled comment discussions over at /r/Oneirosophy, you'll know what the underlying project is, which is basically philosophy -> realisation -> manifestation:

- To develop what I've been calling *Active Metaphors* which can be used to reshape our experience.

  There are no *theories* as such because there is no solid underlying to experience (although there are very ingrained habits). Any descriptions are valid only insofar as they lead to desirable experiences and make sense of experiences to date.

- To get to the essentials and thereby describe and account for: daily experience, "glitch in the matrix" experiences, and direct intentional change.

- To find better ways to lead people to the underlying realisation of the structure of experience and what they "really are", which is independent of the present sensory experience.

My involvement on this subreddit came about by accident really: I came across it and thought it maybe a bad idea to having people randomly encounter the sub and do *undirected* detachment, without the awareness and framework that, say, people in /r/occult might have. Multidimensional magick, one of the original forms of this, was basically "submit to my true will on the wheel of fortune" and the instructions themselves compare it to suicide (of your world anyway). It's fun to mess around with concepts and philosophies and ideas - it absolutely is - but since results can be a serious thing, there needs to be an element of caution and a way of thinking about things, so that it's not treated too casually. So here I am.

Meanwhile, I am committed to the view that people shouldn't believe anything unless they've tried it - dismissing something is fine though - so the attitude here is to be "here are ways of thinking about things, try them out". *But* just doing it randomly isn't so good. Hence encouraging people to experiment with doing low-key stuff (e.g. intentionally creating synchronicity, which underlies everything really) as a way to see how it fits. It pretty easy to prove to yourself that there's "something going on" and it's then up to the person to pursue it or not. If you've read the 'reality-shift' accounts elsewhere you'll find that most people just find it very disturbing, even if it happens deliberately rather than accidentally, because of the implications. You find you're living in something which behaves a little like "declarative dream world", where (as Alan Chapman says much better than I in his excellent primer) everything means what you decide it means.

So, anyway. In terms of reporting my own experiences, I do try to keep my personal stuff out of this and you'll find that anyone who explores this much - whether in a more traditional form or the direct intending that we're describing here - will be inclined to do the same.

Most people discuss ideas rather than results. There are basic practical reasons too; people tend to adopt a "law of silence" in magick for reason (avoiding being stuck with certain patterns and bound to others). However...

Jumping & Me: Effects and Side-Effects

Personally I don't do the "jumping" thing as described in the original post here. As linked in the sidebar, it's more about this --

- Overwriting, Deciding and Patterning for extended pattern triggering and autocompletion.

-- which is for experimenting with different metaphors to make changes.

In a sense, there's no real "method" involved - you let go of this thought, you welcome a replacement thought - but a formal super-flexible description is helpful because it provides an intentional route. However, in the main the techniques are intended to create a baseline open state which is as "thin" as possible.

When people talk about little strange effects like you describe, they are "collateral shifts" or side-effects from not really having a clear intention. Just like synchronicity experiment where you end up with the same concept overlaid everywhere. They're happening all the time anyway if you pay attention, inconsistencies and persistencies. With directed intention, though, you are being specific, having already set the ground.

So typically we are talking about information acquisition, creating and undoing situations - generally, modifying or defining "facts" without breaking personal reality and making it temporarily no longer "make sense". Those are my experiences and results do happen. You're just doing what you've been accidentally doing anyway, but knowingly.

What people will probably tell you is that: If you've done the "releasing/overwriting" work, dealt with a few major bumps, life gets more relaxed and smooth anyway. Unless you are into experimenting in order to understand and play and explore, it then becomes about just maintaining a certain state. Because at some point you're wasting your life:

> “One day the Buddha met an ascetic who sat by the bank of a river. This ascetic had practised austerities for 25 years. The Buddha asked him what he had received for all his labour. The ascetic proudly replied that, now at last, he could cross the river by walking on the water. The Buddha pointed out that this gain was insignificant for all the years of labour, since he could cross the river using a ferry for one penny!”

At some point you can de-pattern yourself to basically stop being very human; if you want to live in the world then you have to remember what you're living for. The balance is to realise the nature of your situation, get rid of unwanted debris, and then enjoy the rest, having a tinker about when you feel so inclined. Having said that...

Teleportation: Endgame For 3D-Imagery-Update

> Q: I've also seen a comment that you talk about teleportation/change of scene.

I think that came from "*Next: Teleporting for beginners*" which was a little joke, but also deliberate because teleportation is the extreme end of what we are doing - aiming to *observe* discontinuities in experience rather than subsequently discovering them - which is why I've used it in examples.

Since making changes *requires* that you detach from the part of experience you want to change (whether by it being out of sight or just being withdrawn) then I see that experience as the ultimate experiment for personal fun. Time compression with Fotamecus doesn't count, for instance, because you don't experience it happening. I've not done it yet, alas! The method-process would be exactly the same as everything else. You are not really "in" the room you are experiencing; it's present imagery and you can directly experience this fairly easily.

So "work in progress" is the idea. But I'm just doing this for enjoyment; perhaps others are more serious about such things and would like to push it further, faster.

Have you done much experimentation yet?

TL;DR: My attitude is: here is the situation as I'm seeing it, if you like those ideas then try experimenting for yourself and see if it's your thing.

First, let's establish a particular view: **that what you "really are" is the consciousness in which experiences arise.** So you might have the experience of *being-A-in-the-world* and you might have the experience of *being-B-in-the-world*. The switch you are talking about is a swap between one and the other. You-as-consciousness persists, but the *content* had changed personalities. If you simply intended that you have the experience of *B* but the world (*A*) is the same, then you've summoned the experience of *being-B-in-the-world-of-A*. You won't have a choice ("what should I do in that situation?") because you won't remember being *A* at all. You will and always will have been *B*. Some crazy folk might come up to you and say you are *A*, but you'll think that's nonsense.

But... that's not what you would do, because with that approach you've basically decided that "I will change by updating my personality and deleting my memory but the apparent world remains the same", and have put them out of step. The key here is about perspective. There is no 3rd-person view to this, no outside view, you are always choosing *what subjective experience to have in the future*. What you would actually do is change the whole experience, right? You would "update the world" such that you were and always had been *B* and had no recollection of *A* - you'd update for a consistent experience.

For all you know, you might have already done such a thing last week. One morning last week, you were *C* and working in a coal-mine in New Zealand. You decided to update the world such that you are *invisiblemongoose*, always have been, and are living wherever-you-live-now. And that become true and always true. But something, some itch, some previous trace is still there, and you feel driven to go on reddit and find out about how worlds can be changed overnight...

> Q: Or does the fact that only my perception have changed and not theirs means that I did something wrong?

Remember, you have to think in terms of 1st-person subjective experience. You wouldn't actually know this; you'd just think that there was a bunch of strange folk telling you that you're someone else.

> Q: without total faith in the metaphysical phenomena the person wouldn't even swapping at all

Yes, on the tulpa example: I think you're right that such a radical change is going to be all or nothing, whereas the original setup was almost "what if I did it but didn't really?"

If you choose to "switch to personality B and have no memory of A" then that's a different thing to "change the world such that I was always personality B".

> Q: That's why I think that can't be just a matter of different metaphors, like many discussions seems to point that is all the same thing, but there is obviously a key difference between...

It's a tricky topic so let's try and work through it.

When it comes to approaches (1) and (2), they are really the same approach, surely? Reality doesn't work two ways, it has one way. The metaphors are just ways to conceive of change.

And if you can conceive of something, you can experience it - because the only difference between an experience and a thought is the brightness and stability of the sensory imagery.

Fundamentally, *anything can happen*. There's no reason at all why this room can't just disappear right now and another room take its place. Why doesn't it do so? Habit or momentum, you might say, and the extent to

which I am holding on to - continually activating - current patterns of experience. And implicit in any "decision" is the context and intention.

- If I decide to gradually become a better person, then that's a gradual letting go of patterns, a gradual wearing away, and a slow change in "time".
- If I decide to just instantly become another person, then that requires I completely let go of the current pattern, to allow it to shift more rapidly. This is a type of world-suicide - or more accurately, it's like going to sleep, entering a lucid dream, letting go of all hold over the initial world and never coming back.

The trick to thinking about this is to flip around our conception of the world. We are not bodies or people in a world, we are a "conscious space" in which *being-a-person-in-a-world* type experiences arise. And furthermore, that "conscious space" is infinitely malleable and can take on any shape *at any time*. Where metaphors come in is that they give you a context for change. If you adopt the metaphor of "the world is a solid spatially-extended place" then your experience will tend to correspond to that: slow change. If you adopt the metaphor of "the world is one of many worlds and we can 'translate' between them", similarly. It provides a path of manifestation. In both cases it's really the same deal: **A dreamlike experience with no solid substrate behind it, which behaves "as if" the ideas you accept are actually true.** But the *only* truth is that there is conscious-awareness having experiences.

That's basically it: we detach such that we aren't constantly re-triggering the current experience, and this allows a more dramatic, discontinuous change to occur in experience. We're basically loosening our hold on the world to let it shift.

> Q: The person still need to figure out how to reach such a level of detachment...

You can't figure it out. Figuring out is an experience.

> Q: ...achieving a specific set of skills...

That's an experience too. Detaching isn't an experience or a skill.

And so on. Rituals are a way to cheat into detachment: making you hard-focus until you get exhausted or pushing you into a state where sensory experience blanks. But the only way to be detached really is to cease controlling your attention so that it disappears and you are left as an "open space" with your experience floating in it. Detachment is to cease something, not do something.

You don't get better at "doing" visualising as such, I found - you just gradually stop being in the way so much. If you start doing daily visualisation practice, you'll likely notice yourself trying to "paint" the image or make it appear. That won't help though. When you get good at it, what happens is you "want" the image and then it appears "by itself". (EDIT: You *imagine-that* the image is there as a fact, and let it appear by itself.) People call this "the subconscious" or whatever, but really what's happening is that the image, being a continuous part of the intention, is arising without resistance. Your intention to visualise has shifted things, but really it's switching into *allowing* that brings things up a level.

Having said all that, people *do* find rituals and techniques helpful, because they find it easier to believe that something else is doing the work, something else has the power, rather than themselves. But since it's all in your imagination anyway (literally everything), it's just a story you're inventing. You might as well get used to

being more detached generally, and just relaxing into a more relaxed state if required for "editing" type activities?

When Biblical stories talk of "faith" (knowing things will happen despite lack of evidence) and "giving up to God" (allowing body, mind and world to shift) and "dedicated prayer" (non-deviation from intention of desire) and "asking and receiving" (declaring what you want, letting it come into experience) and all that, it's this they mean: giving up *apparent* control in order to gain true understanding and influence. There's no world behind the picture of the room you are experiencing right now, etc.

You could lie on the floor and decide to absolutely just give up control totally and forever, right now, and you'd probably have an interesting experience as a result. (Or: get a bit dusty depending on the state of the floor. Who knows?)

This all makes it sound much more esoteric and complicated that it really is. Although the "world" might seem complex, the actual reality of it isn't. Just like no matter how many scribbles you do on a piece of paper, no matter how tangled the lines, it remains: a piece of paper with scribbles. No matter how many waves there are in fish tank, it's still just water.

The screen you are using does not "work" as you might imagine. Or rather, it works exactly how you *imagine-that* it should - it's just that there is nothing "behind" that imagining. The classic "beginner's luck" is a thing, I think, and children in their ignorance do occasionally seem to have quite extraordinary experiences - later dismissed as false memories. There's nothing wrong with capitalising on it. Maybe get the children to do everything for us? :-)

Well, experimentation is the way to go. There's nothing to it really: be okay with things as they are, and then *imagine-that* things are how they should be.

> Q: a really trippy idea I came across with a few months ago was not parallel time continuums but perpendicular ones. Imagine our universes time line as a horizontal line where left is past and right is future, and then it intersects with a timeline from another universe only it is a vertical line where down is the past and up is the future. An infinite amount of past and future in one universe is a single moment in another universe. This is a good way to stop thinking of time in a linear fashion.

Ah, that's nice. In the animation, I try to show that as you travel across the grid it isn't any-dimensional, it's sort of everything simultaneously intersecting. Perpendicular time would be a great way to think about that It's similar to the "coloured dye in water" metaphor for awareness/consciousness: Dissolve "dark blue" coloured dye into water and the colour "dark blue" is everywhere, and everything is "dark blue". There is no *substance* to the colour, and yet it is all things and all things are it. Time and space are dissolved into timelines and dimensions in the same way, depending on our perspective.

The real truth is that, despite the metaphor of the grid for easier comprehension, all moments are dissolved into the background awareness *non-spatially*. They are not located relative to one another at all. And in fact, even locations are themselves non-spatial, in essence. A path, in truth, doesn't "look like" anything. Lines and grids are just a way for us to formulate our intentions symbolically; they only exist in the sense of being mind-formatting.

> Q: I'm conceiving things as being organized conceptually in a hilbert space.

Then we are agreed!

> Q: Then if you remove the idea of separate things in the first place the whole thing falls apart.

Or rather... *really* comes together. So, the notion of "parts" is the basis for conceptualising / having a patterned experience - subject to the duality of the background containing all existence (everything) but it all being dissolved (nothing). What that really says is that the background is infinite in all respects, and what we experience is actually the formatting of our own minds. So when we adopt a conceptual framework, we literally *make it so* in our experience to the extent that we fully absorb and align with it.

Which is what 'magick' is, really.

> Q: ... is also called a "configuration space."

Indeed, a 'Hilbert space'.

Julian Barbour's *The End of Time* is good on this, where he describes the idea as a 'Platonia' - a static landscape of "Nows". However, these tend to be envisaged as literal whole physical universes being described by the co-ordinates/parameters, rather than "moments" of sensory experience, which I feel makes more sense. Also he suggests no selection mechanism.

> Q: ... say that causality can only flow along narrow and specific channels in that grid

There's no particular reason that one moment need follow another continuously, mainly because there is no "time" in which such a following takes place. The change *is* the time. Any continuity is an assumption or expectation of the experiencer. We have something along the lines of:

- We don't ever directly "do" anything; rather, we "select experiences".

- Our experiences are an exploration of our own minds: *"Infinity as filtered through beliefs, expectations knowledge & intention"*
- Time is change, and change is intention (as filtered through the apparent 'facts-of-the-world').

> A: This is great. In this model, maybe enlightenment would lead to awareness of the total matrix, and possibly even the ability to jump between locations. And that would imply that each individual is actually the same consciousness focusing on different portions of the matrix. Which would mean that **there are no individuals, and all are really one.**

Yes, this is exactly what the model is shooting for!

Everything is 'dissolved' into the background awareness, all moments and all perspectives, with no fundamental separation - and yet, apparent separation, and individuals, and timelines. It also allows everyone to experience anything, even if there is a requirement that other people experience them doing something else. We get confused and think that we are a particular body in a particular story, because we've got our faces "pushed up against the glass" of a particular set of moments. If we take a step back, though, we discover our situation is not as we had assumed, and nor are we...

The Hall of Records

The Hall of Records

Imagine that you are a conscious being exploring a Hall of Records for this world. You are connecting to a vast memory bank containing all the possible events, from all the possible perspectives, that might have happened in a world *like this*. Like navigating through an experiential library. Each "experience" is a 3D sensory moment, from the perspective of being-a-person, in a particular situation. And there may be any number of customers perusing the records. So this is not solipsism: Time being meaningless in such a structure, we might say that "eventually" all records will be looked-through, and so there is always consciousness experiencing the other perspectives in a scene.

At the same time, this allows for a complex world-sharing model where influence is permitted, because "influencing events" simply means navigating from one 3D sensory record to another, in alignment with one's intention. This process of navigation could be called *remembering*. Practically, this would involve summoning part of a record in consciousness and having it *auto-complete* by association. This would be called *recall*. You can observe something like this "patterned unfolding" occurring in your direct conscious experience right now. So in terms of "dimensional jumping" you don't need to worry about another "you". You are not even the person you are experiencing, you are simply looking at this particular series of event-memories, from this particular perspective. "Jumping" means to decide to recall a memory that is not directly connected to this one.

Note that none of this metaphorical stuff is necessarily required though - all that matters is that you are willing to let go of the current experience, and believe that you can connect to another experience which is discontinuous with it. However, these "Active Metaphors" better allow you to format yourself.

I do like the idea that we might one day develop a *Library Guide for Researchers* which would help us all navigate this stuff more easily.

I say: **there is no subconscious.** It's just the parts of the world you aren't looking at right now.

All intention affects a part of this world directly and the effects are seen from that point on. The only difference between approaches (of any sort) for creating change is the world-metaphor (including the what-you-are metaphor). The world-model you've committed to limits what you will observe happening - so to make massive change, you need to alter that or put it temporarily offline, or a halfway version between the two.

The World-Model

> Q: Could you expand a bit on what you mean by the world-model?

The "world-model" would be how you think things are "behind the scenes". For instance, perhaps you think that the world actually exists as a spatially-extended place that is "happening", even when you're not experiencing that? Or perhaps you think that space is itself a part of experience, it "arises with" it and is not "out there" beyond your current perception, in which case you'd recognise the world as having no depth. In general, whatever you adopt fully ("believe") then your experience will tend to behave "as if" it is the case. This of course make a massive difference to the changes you can make. If the world is actually super-flexible but you have assumed it to be far more rigid, you will be limited in results (except for occasional strange accidents) because you are simultaneously "casting spells" for a solid world *and* a flexible change.

Going Offline

> Q: By temporarily offline do you mean that you need to 'suspend disbelief'?

In a way, yes exactly - but it's good to be a bit more specific. What does it mean to "suspend disbelief"? It means to cease asserting that the world is a certain way. While you are "re-triggering" the world you can't make much change, since you are re-asserting it being how it is right now. That would be like trying to stand up while keeping the idea of sitting down firmly in mind! You have to let the current state "go fuzzy" so that you can "think into it" with a modified version. So I mean something like: temporarily detaching from the thought of "the world". Typically, people get themselves into altered states via trace, meditation, drugs, staring into mirrors, or simply withdraw from that main sensory thread. An alternative and more permanent alternative to forcing these states is to change your world-model, of course.

The World-Thought

To reiterate this point:

> Q: All intention affects a part of this world directly and the effects are seen from that point on.

If you adopt the flexible world-model that your experience has no "depth" and is basically a 3D multi-sensory thought, then it becomes clear that every thought you deliberately intend on top gets incorporated into that world-thought to some extent.

Detaching from the world-thought, letting its intensity subside (become "daydreamy") and thinking new facts into it is essentially how "jumping" and all these things work.

Cutting and pasting an example from elsewhere:

Owl & Screen Metaphor

You draw a picture of an owl on your TV screen. It is always there, but its visibility depends upon the rest of the imagery onscreen. When the dark scenes of the TV show switch to a bright white scene, suddenly the owl "appears" - it is "manifested". Now instead imagine an owl idea being dissolved "holographically" in the space around you, and replace the notion of dark/white scene with appropriate contexts. Having "drawn" the owl into the space, you go about your day.

Mostly the owl isn't anywhere to be seen, but wherever an appropriate context arises then aspects of the owl idea shine through and are manifest: A man has an owl image on a t-shirt, the woman in the shop has massive eyes and eyebrows like feathers, a friend sends you an email about a lecture at the zoo highlighting the owl enclosure, a newspaper review of *Blade Runner* talks extensively about the mechanical owl in the interrogation scene, and so on.

Outside: The Dreaming Game

BACKGROUND: A description of an exercise I originally came up with elsewhere, but I think it could be useful to folk here too. In subjective reality, we would be both the player and the creator for the content.

Inside Outside: The Game

If everyday life were an apparently massive multiplayer video-game, then dreams would describe how the mechanics of such a game, which is called *Outside*, operate. You are not actually the character you play in *Outside*, rather you are an open "game-space" which connects to *Outside* and adopts a particular perspective in the *Outside* game environment. In periods of reduced activity, your "game-space" disconnects and either connects to another pre-existing game-world, or constructs one on its own, seeded by random data fluctuations. You can see this happening in the case of hypnogogia and fragmentary imagery.

Generally these worlds are more flexible than *Outside*, because to save on processor and memory power, all games function on a co-creation, procedural expectation/recall-based engine - so the more players there are, the more stable a game world becomes. Because *Outside* is the main, default subscription for all current players there (part of the terms and conditions), you always reconnect to *Outside* whenever other connections collapse.

Outside Inside: An Exercise

You can prove this to yourself by trying to observe the disconnection/reconnection in progress, or **illustrate it via a thought experiment, to be done '1st person', as if you are having the experience:**

- Sit comfortably. Now imagine turning off your senses one by one:
- Turn off vision. Are you still there?
- Turn off sound. Still there?
- Turn off bodily sensations, such as the feeling of the chair beneath you. Uh-huh?
- Turn off thoughts. Where/what are you now?
- Some people are left with a fuzzy sense of being "located". This is just a residual thought. Turn that off too.

You're still there, you realise; you are a wide-open "aware space" in which those other experiences appeared. *Outside* is the generator of those experiences, including the body and many of the spontaneous thoughts and actions. Only a subset of change: *intentional* change, is actually your influence. The rest is just part of the game experience.

There are rumours of players who have developed limited, dev-like "magickal" powers based on "intentional" procedures, but since these would also produce a revised game narrative to cover their tracks - 'narrative/experiential coherence' is enforced religiously by the game engine - this is hard to confirm.

When you eventually complete *Outside*, after the final montage sequence, the connection is terminated and the 'world' within you disappears - followed by your next adventure, should you choose to accept it!

> Q: Is that pre-existing game-world another person's dream? Or a realm that multiple dreamers visit? Or none of the above?

That multiple dreamers visit, that was perhaps seeded by a single person at one point, but other came to occupy. Sometimes you might find yourself being a pre-existing character, looking through their "viewport", sometimes you might just appear as "yourself". Sometimes you might accidentally find yourself in a world like this, with a complete history, and be the only visitor with knowledge. Depends on the nature and flexibility of the environment. All worlds persist to some extent after creation, although they may gradually fall apart through lack of intention/expectation.

> Q: Intention is just the preprocessor for rendering

In a game-world defined by belief, expectation and accumulated knowledge.

Consciousness is primary, I'd say. It's not that things are conscious, it's that **everything is in consciousness.**

The basic *provable* position is that of **subjective idealism + non dualism:**

- There is an open space of unstructured awareness.
- What I "really am" is awareness.
- Content that appears within that space (the "world") is patterns in and of awareness.
- This includes the concept of being a "person", which is simply patterning thought on top.

The rest are niceties, overlaid.

Adding to this with a little summary.

What I Know

From direct observation:

- What I am is an unbounded open 'dream-space' which is aware/awareness.
- That space takes on the shape of experiences. Experiences are made from awareness, are patterns in awareness.
- Those experiences tend to be in terms of a particular 'perspective'.
- One of those experiences is the concept of "TriumphantGeorge" which arises from time to time. Upon investigation, "TriumphantGeorge' is just an idea, an occasional thought. "TriumphantGeorge" is effectively a 'dream character' in the dream.
- **I am in fact the 'dream space' *and* the content of the 'dream'.**
- Experience is *impersonal.*

What I Conclude

It follows that:

- I never experience anything other than awareness. I cannot conceive of anything that is not awareness.
- I can never perceive anything outwith awareness. I cannot imagine how something that is not awareness could cause a change in awareness.
- I conclude that all that is, is awareness / patterns of awareness.
- I conclude that there is no "external solid world" beyond awareness.

What I Infer

For life convenience:

- That other 'dream characters' are similar in nature to "TriumphantGeorge".
- I treat "TriumphantGeorge" as a legitimate *person* and do the same for other people, because it's nicer that way. Also, according to what I know - that I am the 'dream space' and all that appears in it - they are a part of me anyway, just as "TriumphantGeorge" is.

Extra Stuff

This obviously impacts the notions and utility of:

- Intention, free will, cause and effect, etc...

Conscousness/of/self

An electron isn't *conscious* - rather it *is consciousness*. That's what it is made from, and everything else is too. All things therefore have *being-awareness*, the experience of being itself as itself. This is not the same as reflective consciousness.

From there, we have:

- *Conscious-of:* If there was patterned structure within the boundary of the electron, then the electron could be said to "experience" or be conscious *of* that structure. For a human, this means the sensations, perceptions, and thoughts which arise within themselves.
- *Self-consciousness:* This would be the ability for something to (incorrectly) identify with one part of the structure within its boundary and not another. This is what humans do: They identify with certain sensations, perceptions, thoughts (within themselves) and not others.

Within this, we would then go to more subtle structures, such as directed attention (often described as a "torch" but really better referred to as a "filter" perhaps).

The Blanket Metaphor

For this overall picture, I quite like the metaphor of a blanket of material whose only property is *awareness*. Laid out flat, the blanket would only experience *being-aware*. It wouldn't experience being aware *of* anything; it would just be "consciousness". It would have no perceivable boundary; it would have no characteristics at all. Until, that is, folds or ripples were made in the blanket. At this point, the blanket would be "conscious of" those patterns. Those folds and ripples would be its "world", as far as it was concerned.

Patterns would change and shift and over "time" (measured as one shift relative to another) the world would become different. However, perhaps one part of the pattern would remain reasonably consistent or change very slowly. As the only consistent thing in its world, the blanket might incorrectly identify that part of the pattern as "itself" - confusing its knowing of being unchangingly simply *being-aware* with the persistence of one of the experiences, the content of its *awareness*. This would be "self-consciousness".

Worlds, Ripples and Nonlocality

I'd say the bit that comes after this, though, is the *form* in which facts-of-the-world are then present. The notion of a literal extended-in-space world that is "external" to localised peaks of consciousness starts to seem dubious. The world as experienced may be better described as a *shaping* or *enfolded patterning* of consciousness within that area. This would mean that the enfolded topology of a region of consciousness would be identical with its experience of the world (and basically would be the world, for that region). Furthermore, one's mode of thinking would deform the topology as much as sensory experiences would - one would to an extent literally experience one's beliefs.

Referring to the blanket metaphor: In a sense, the "blanket" is simultaneously everywhere, only the "patterns" are located. The "blanket" is non-spatial and non-temporal; the whole world is therefore within it at every point. (Obviously this is trickier to imagine, because the picture we have of a blanket *is* spatially extended - however, we can see that it is all "blanket" and that "blanket" is everywhere and nowhere.)

Steps Along the Way

> Q: It might be confusing if you're using it to explain to someone who doesn't quite get the idea of panpsychism yet.

It's so often the case that we have to describe things "incorrectly" for a while until we're along the path a bit, at which point the context has shifted and we can reformulate that description. The "brains and images" concepts definitely fall into that category.

And "standard panpsychism" itself is really a step along the way. It still assumes a fundamentally n-dimensional spatial-temporal world. But we leave that once we've established the "matter" of the matter, when we start to see the implications of a "single nonmaterial material".

> Q: I don't have the time to read the article by Koch this week or the next, but I liked that post of yours.

Personally, I wouldn't bother with the Koch article except for context, if you are already on-side with our discussion so far. But I feel obligated to include links like that in an "other opinions are available" way. :-)

> Q: this open field in which experiences unfold themselves, if I understand you correctly, would in the context of panpsychism represent the entire universe?

Right. Although to say "universe" is even too much, because "universe" would be patterned content. This is before that. But that' just a language thing - if we say that the term "universe" means "all patterned content" then the universe is entirely within and made of that open field, then we can put that aside.

Whirlpools Reviewed

> Q: I believe this is the separation between those who believe we all are fundamentally the same "I", or "God" if you will, and those who believe we are fundamentally separate "souls" (one blanket per person). . . I tend to be in the former camp

I believe we can join the two together, and solve most of the problems you pose. We've already done it, in fact, we just haven't realised it. The whirlpools metaphor is great, but it has the difficulty of being "spatial" so it only goes halfway. (The blanket metaphor is identical in this respect. The whirlpools really correspond to localised little circular folds within the blanket metaphor.)

It leaves us with our the experience of the body, mind and world (specifically: sensations, thoughts and perceptions) appearing within the perimeter of the whirlpool. But... where do they come from? If every person were to be an individual whirlpool, how do we perceive one another at all? How does that information "cross the space" between whirlpools? What are the boundaries of the whirlpool?

The answer is to reconfigure the metaphor a little.

Perspectives and the Enfolded

To say the "world is within you" doesn't just mean that the present moment sensory experience is within you. It really does mean *the whole world - all patterns everywhere - are within you right now* and you are actually experiencing it at this moment. However, only one aspect of it is "unfolded" as senses; the rest is "enfolded" into the background, simultaneously everywhere.

Metaphors:

- During day time we see the sun shining in the sky, we do not see the stars. But the stars are still there, it is the brightness of the sun that conceals them. Just so, visuals and sounds and textures conceal the subtle *global felt-sense* in the background of experience. This *global felt-sense* is the entire universe, summarised.
- Imagine a stretch of unbounded water. Waves and patterns within it, your gross experience. Now, take some coloured dye and place a drop into the water. From the perspective of the water:
    - *Spatially:* The colour is simultaneously everywhere, while being nowhere.
    - *Temporally:* There is no record of a time when the colour was not there.

    To take on the ultimate perspective of *awareness* is to take on the perspective of the *the colour* rather than the patterns within or structure of the water.

So let's return to being-a-person. Language will cause us problems here, but we can get halfway. You are not a person, you are a *perspective*. An area of awareness, made of awareness, but unbounded (because it is non-spatial and non-temporal). Within every perspective is *everything*, enfolded. Because everything is enfolded everywhere. Your present moment sensory experience is an *unfolded aspect or pattern* of the complete enfolded universe. Your *felt-sense* is your experience of that everywhere. If you think of yourself like this, as a "perspective" that is *tuned-into" a particular part of the overall pattern, then you can solve the other problems. If you release a hold on your present attention, you will find you relax and deepen as the unfolded aspect dissolves into the background of experience. The waves settle and you identify as the colour-that-is-everywhere, or the entire-sky (with both its stars = universe of all patterns, and its sun = present moment experience). Your present moment becomes unformatted, dimensionless, timeless.

The Overall Picture

The implications of this could be summarised thus:

- The only fundamental property is *awareness* or *being-aware*.
- The "universe" is all patterns in currently formed in *awareness*.
- A "person" is a "perspective" which has experience in the form of "unfolded" sensory experience and "enfolded" background experience.
- The "enfolded" background experience is actually the entirety of patterning everywhere. By which we mean "all existence" not just the post-big-bang universe we theorise in physics.
- All information is accessible to you, to be unfolded, because all information is everywhere, enfolded.
- Deep sleep or meditation corresponds to there being no unfolded content in your perspective.
- Death of the body just means those particular bodily sensations no longer appearing.
- True dissolving would mean the ending of the "perspective". But this cannot be comprehended, because the "perspective" is not spatially or temporally defined.
- **Your absolute true nature is the true nature of everything: simply unpatterned *being-aware*.**

So, if we talk about selves and so on we are still talking about partitioning the content of experience in some way. I basically say "this part of experience is *me*, the rest is not". The "ego" is our identification with one part of experience and not another part of experience. Why is your arm part of you, when the cup is not, for instance?

The distinction is surely *arbitrary* and is simply convention:

- We make the distinction based on spatial proximity. Perceptions that are near the point-of-view are assumed to be "me". In particular, bodily sensations are assumed to be "me" whereas visual perceptions not near the body sensation are assumed to be "not me".
- We make the dissociation based on temporal proximity. I intend my arm to move, it moves shortly afterwards. However, I might intend all sorts of things - passing thoughts - all the time that arise as experiences later. I don't say I caused them and they are part of me, though.
- Things that seems to persist we identify as "me", things that are fast changing we see as "not me". For instance, body sensations and thought locations persist and recur; the scene around us changes dramatically all the time as we "move about".

All of this, though, occurs in the same "open space". (Yes, "perspective" is an awkward word and I'm not all that keen on it. I mean it more in terms of "assuming a perspective" or "taking a point of view" in experience. Unfolding *this* rather than *that*.)

Obviously, when you let go of all content then you are not really a perspective anymore. A perspective is something you temporarily become.

> Q: So if you clear your mind completely, you'll see that this ego was just another one of the experiences in this field of consciousness. Nothing fundamental. Just like what the ego thought was experiences happening to it.

Right. All that is fundamental is the *being-aware*. None of the *content* is fundamental, whether it is being experienced unfolded or not. And by content we mean both the current experience, the background facts of "this world", the broader patterns of "all worlds in existence". If you let go too far, you stop being/having an experience completely and totally dissolve as an apparent separation in *Awareness*.

> Q: The point is that the source of the feeling of "me" as an individual, is the same as the source of the feelings that make up "my mind", meaning no one but "me" can experience "my mind".

Different "spaces' could have the identical experience, maybe? Not sure on this. You could "take on the perspective" of my position right now. But this would mean you'd also be taking on the present moment in its entirety, including memories. So you'd actually just *become TriumphantGeorge*.

> Q: It's curious though, how it's always the same set of experiences that are unfolded. You don't go into deep sleep and wake up in a different room as a different person. And there's lots of different instances of such unfolding, each separate.

Well, you don't know this, perhaps. There could be a complete discontinuity in the arising experience and you (as an open space) might be unaware of this.

e.g. The experience of being a Japanese Professor could be arising - *experiencing from the perspective* of a Japanese Professor - and the next step you are *experiencing from the perspective* of Jonluw typing at the computer. Unless a memory was available of the previous experience (i.e. there were traces of the Japanese Professor Walking experience in the Jonluw Typing experience), you would not know.

> Q: I guess the point is when you experience the whole of it, you don't experience the individual perspectives that occur in it. What's difficult is for me to reconcile is that in some sense when I enfold my spotlight self and try to experience the whole, in some sense it's still jonluw trying to experience the whole, nlt the whole itself, since jonluw can recall the experience.

Right!

For as long as you try to do this *while holding onto a point of view* you won't be able to. If you *do* release your hold on that point of view, however, this means when you re-adopt the perspective of Jonluw, you perhaps won't have the memory. If you let go of the Jonluw experience absolutely completely then you *may* reattach to another perspective. If you release too far, you may cease to be a partition at all?

The phrase "pure perceiver" might be a nice one to adopt for this discussion; it's the "most subtle perimeter". The three-dimensional camera, as it were.

> Q: See, I believe what we see as objects within each spotlight self experience, reflect some nature or behaviour of the field of consciousness.

Right. That we see consistencies simply means there are persistent generalised patterns, though.This is not to be dismissed; they are the channels along which the experience of "this world" forms, and while we are in that *context* then this is quite important!

It means the world isn't subject to eternal, *independent* laws; it *does* mean that generalised regularities can be seen as incorporated within consciousness in the same way as the actual experiences.

> Q: Basically, I think the entire physical sciences are a very advanced form of the blanket metaphor.

Yes, the blanket metaphor says "there's the fundamental" and then "everything else is folds". Anything we observe or become corresponds to such pattern. The generalised regularities of science (as noted above) are such patterns.

> Q: So even though it's one continuous blanket, I can still identify and describe with physics, one relatively simple fold and one ludicrously complex fold.

Right. Physics, say, is an accounting of a particular subset of folds. (And also, as a subject and mode of thinking, takes the *form* of a subset of folds.)

> Q: Scramble these nerves, and there would be no jonluw. There'd still be a transcendental I, but the experience of jonluw would not be manifested in it.

Transcendental I (the blanket/property), pure perciever, perspective-of-jonluw, ego of jonlaw.

> Q: This is important because what we can see in our physical model reflects what is going on in the world of actual existence, consciousness.

Only a particular, greatly-reduced subset. And we have to be careful and not assign the human experience to other aspects. For instance, cups experience being cups, they don't experience "sadness". "Sadness" is a sensation in the body linked to various other perceptions and thoughts. Cups don't have thoughts and feelings. They have... ceramic. Cups aren't even "cups" as we conceptualise-experience them.

> Q: It is, however, easy to say something is spatially separated in the physical model. Not so much in the field of consciousness.

Right, although things are separated out in the *physical model*, they are not separated out even in experience or apparent reality, if you truly investigate it. Nothing is spatially separated, fundamentally. But when we think of things, we are forced to imagine them in some sort of extended space, in metaphor and in daily life.

> Q: For jonluw to experience what "you" are seeing as well as what "he" is seeing, the two sets of experiences would have to be arranged into one set. In the physical model, the brains would need to be connected with some seamless form of communication.

However, this is possible I think - having simultaneous experiences. And I don't think it requires literal brain connection. Remember, our "pure perceiving" isn't actually bound to brains or any particular structure.

> Q: However, with the help of the physical model we can see that consciousness arranges itself into complex structures, where "sound" only exists as a structure within that structure.

In fact, by *adopting* the physical model as the structure of you perception/mind, you directly experience this physical model as if stable and underlying. If you let go of that, it stops being unfolded in that manner and you have the raw *being* experience. Or, it has you...

A problem arises: You can't separate out the "physical model" from your patterned perception of "the world". And changing your physical model changes what you perceive. Effectively, your world *is* the structure of your mind. This is *before* brains.

There's something else to cover here: Fundamentally, there is only the property of *being-aware*. Within that, patterns appear.

Immediately when we imagine this we are incorrect: we will tend to think of the patterns as spatially extended or interrelated, but this not the case. (*Space* in fact would be one such pattern, which might from the structure from which other patterns borrow.)

There are no limits on the form those patterns, although we cannot think of this. And there are no rules, inherently. Only temporary regularities. To describe a particular arrangement requires a language that corresponds to it for the duration that it persists. Our physics codifies a certain subset of patterns (patterns of perception which exist as regularities in mind, persisting in memory, tied together within conceptual framework which also exists as regularities mind, persisting in memory, in a mutually-reinforcing relationship). Because it involves a shaping of mind and perception, it seems *obviously true* that we are describing an external, dependable world.

But we are not. **The world is not external, it is internal.**

However, the shifts in language required to describe one aspect of experience deny us the ability to describe - and even have - alternative experiences. We need to kill one point of view to shift to another.

Some of the disconnect here might be that it is reaching for terminology to describe a foundation that is not itself an object - it is simply a *property*, something we'd come to - but can "entertain" objects.

> You can build any number of complex, internally consistent, frameworks to defend any number of views, but there must be some basis for believing one over another, correct?

Yes, and this is exactly about anchoring a framework in that way.

> So, why is the idea of a pure-perceiver relevant?

The source of this is an effort to connect the description of consciousness with the facts of direct experience. Rather than, say, just connecting it to another accepted framework, as is more common in this area. Hence the earlier hyphenations of *conscious-of* and so on.

After exploring this (our direct experience), we end up identifying a basic experience which does not have a boundary, but has content appearing *within* it, with no discernible "outside" form which it comes. Further investigation reveals a non-gross background *felt-sense* which encapsulates the whole experience and can be to some extent "unfolded".

There is no sense in which there is a "thing" experiencing the content of experience.

The *felt-sense* and *next-step* corresponds to a variation on Eugene Gendlin's philosophy and psychology efforts; the *enfolded-unfolded* to David Bohm's implicate-explicate order model as described in *Wholeness and the Implicate Order*.

i.e. The concept of the "pure-perceiver" arises from the need to have a borderless context for subjective experience. The notion of enfolded meaning/facts is to provide a link between the structure of subjective experience (the behaviour of the context, the current moment, and the *felt-sense*) and an objective or 3rd-person description of the world (time, space, objects, etc).

> I guess this comes back to my previous response to you, why is it that "Within every perspective is everything, enfolded"?

The short answer would be, there is nowhere else for it (the content of the world) to be. On the enfolded thing, it's in the following sense that the world is dissolved within the pure-perceiver:

> [Imagine a device that] consists of two concentric glass cylinders. Between them is a viscous fluid, such as glycerin. If a drop of insoluble ink is placed in the glycerin and the outer cylinder is turned slowly, the drop of dye will be drawn out into a thread. Eventually the thread gets so diffused it cannot be seen. At that moment there seems to be no order present at all. Yet if you slowly turn the cylinder backward, the glycerin draws back into its original form, and suddenly the ink drop is visible again. The ink had been enfolded into the glycerin, and it was unfolded again by the reverse turning.
>
> -- *Wholeness and the Implicate Order*, David Bohm

TL;DR: The "pure-perceiver" is fundamental and is the non-thing whose only property is *awareness* or *being-aware*, which means that it "is" awareness.

There is only the blanket - the infinite nonmaterial material whose only property is *being-aware* - and transient patterns forming with it.

There can be multiple, apparently self-contained experiences - shallower patterns within the perimeter of deeper patterns - and any number of them. Remember, though, that nothing is really separate. Any pattern can be said not just to be *made of* blanket, but to *be* "blanket". This is simultaneously everywhere, all-at-once. So in that sense, all patterns are available from within all other patterns if you drop down and quieten yourself to "blanket" level. Being a "person" could be to *be* your own localised experiential world. However, you would also *be* all other localised worlds *and* the non-spatial, non-temporal background. However, given the subtle structure we might call "perspective", we tend to focus on the immediate large clumpy sub-.patterns. If we completely let go of that though, "our" experience could expand to encompass it all.

Our present moment is experience is just what we have *unfolded* right now. One enduring *property* is all there is?

> Q: So it's more like the one property that's guaranteed to endure during survival.

Of course. I don't mean it's all there is right now - but it's the "basic thing that never goes way" so it's all there *truly is*. Which is reassuring because it changes our relationship to "stuff". If what we truly are a subtle "perspective" - needn't be annihilated if all the patterns of this world dissolve. Although we would cease to be this "person" perhaps. I'm not sure what "transhuman technology" would mean given that context though.

> Q: If I am the absolute how come I do **not know that I am**? What robbed me of this information that should be fundamental?

Interesting accidental wording! In fact, "that I am" is the only thing that we *do* know for certain. And that's quite a good starting point. Even now, you don't necessarily "know" you are The Absolute, you simply "are" it. Intellectually, you can only *infer* that you are the absolute, perhaps by noticing that everything changes in terms of content but you (as a feeling of being) always remain. Experientially, it's similar: you find that your direct experience does not correspond to the idea of separation, and perhaps you have a particular event-experience in which all the usual content seems to drop away.

In all cases, you are *The-Absolute-taking-on-the-shape-of-The-Relative* or in other words, you are always what you are *and* having an experience. The situation where there is no shape you have taken on, "pure Absolute", is a hypothetical one. However, there is always that sense of "being"...

We maybe need to ponder what we mean when we use the word "knowledge"?

My usual metaphor: the blanket of material whose only property is *awareness*. The blanket has folds in it: the blanket experiences itself as one fold relative to another fold, in all directions. In what sense can the blanket "know" that it is everything?

- *Conceptually* - It can create a fold which represents the fact that it is the whole blanket and all folds. But that knowledge will always be a fold, it won't actually be the truth in and of itself.
- *Directly* - It always "knows" it is the blanket simply be being it, without reflection. When we touch a table, the "hardness" is the direct experience. But do we "know" that the table is hard before we have reflected upon it?

In other words, you never *forgot* that you were The Absolute, it's more a case of you never intellectually pondering it. You have always *known* that you "exist" though and that existing *is* direct knowledge of being The Absolute, just not of its implications.

Another thought experiment: how did you come to "know" that you are a body, in a general sense? In actual experience, you are always *3man-sitting* or *3man-standing* or *3man-walking*. There is no *generalised* sense in which you are a body, in actual experience, surely?

But I'd say direct experience of knowing you are it all - "being" - is special because it never changes and is always there, in a way that the body isn't quite. It's sort of everywhere, and is the *only* fact that is always available at all times and places. It has no content, so it needs no context.

Maybe the distinction we need to make is between: the knowing and the meaning?

A Reformulation

Perhaps you should reformulate your question, which is in fact:

- "Is it possible for me to have experiences *as if* there was such a thing as matter?"

The answer is, "yes".

Then you should ask:

- "Does that mean there exists such a thing as matter, other than my conception of it?"

The answer is, "no".

One of the problems with personal experience is that it has the property of aligning with our current worldview. The fact is, that if you adopt almost any philosophical position, you will start to experience the world *as if* it were true. Only by personal experimentation can you demonstrate this to yourself. If you genuinely adopted the notion that only mind exists, your thoughts and experiences would quite quickly fall into line with that view. But that makes us ask: what is the "real, essential truth" then?

The Truth(s)

For the sake of discussion, and simplifying by division, we might say there are three types of truth:

- *Direct Truth* - The immediate experience you are having right now, without analysis. The only definite fact is the content of your experience at this moment.
- *Conceptual Truth* - The is the 'truth' of having a self-consistent conceptual framework which we use to describe the world. This does not necessarily have many contact points with direct truth; it can be a 'castle in the sky'. The more contact points, though, the better.

Since the content of *direct* experience is changing all the time, and content of *conceptual* experience is arbitrary, then neither can be the fundamental truth. The absolute truth must be unchanging.

- ***Absolute Truth*** - The only definite truth is that experience is being experienced. In other words, that you exist and "are". Essentially, this is consciousness. It is the only certainty.

So all truths apart from this one will in fact be relative truths. "Matter" is a conceptual truth, a self-consistent framework, but one with minimal touch-points to direct truth because it supposed an external view beyond what is possible to experience directly. There are in fact many ways a world can conceptualised in any number of equally coherent ways. But none of those ways are "out there" in reality, they are "in here" in thought.

The Conceptual Question

Finally, let me suggest a way to tell whether a conceptual framework is approximating direct truth, rather than simply being a connective fiction:

- If when thinking of your conceptual truth, you see it from an objective, 3rd-person view, the "view from nowhere" - then you are immediately wrong, and all that your are imagining in that view is a complete fiction disconnected from direct reality.

It would be an interesting exercise for you to pause right now, and think about "matter" and how it interacts with personal experience.

The Imagination Room

The Imagination Room

There is a vast room. The floor is transparent, and through it an infinitely bright light shines, completely filling the room with unchanging, unbounded white light.

Suddenly, patterns start to appear on the floor. These patterns filter the light. The patterns accumulate, layer upon layer intertwined, until instead of homogenous light filling the room, the light seems to be holographically redirected by the patterns into the shape of *experiences*, arranged in space, unfolding over time. Experiences which consist of sensations, perceptions and thoughts. At the centre of the room there are bodily sensations, which you recognise as... you, your body. You decide to centre yourself in the upper part of that region, as if you were "looking out from" there, "being" that bodily experience. At the moment you are simply experiencing, not doing anything. However you notice that every experience that arises slightly deepens the pattern corresponding to it, making it more stable, and more likely to appear again as the light is funnelled into that shape.

Now, you notice something else. If you create a thought, then the image will appear floating in the room - as an experience. Again, the corresponding pattern is deepened. Only this time, you are *creating* the experience and in effect creating a new habit in your world!

Even saying a word or a phrase triggers the corresponding associations, so it is not just the simple thought that leaves a deeper pattern, but the whole context of that thought, its history and relationships.

Now, as you walk around today, you will feel the ground beneath your feet - but you will know that under what appears to be the ground is actually the floor of the room, through which the light is shining, being shaped into the experience around you. And every thought or experience you have is shifting the pattern...

A Personal Addressable Voxel-Space

Another way to envisage this is as a voxel space.

Imagine a complete and total void with not even space. Now, imagine a 3-dimensional array of cubes going on forever. Each cube can contain a sensory "pixel" (visual, auditory, texture, taste, feeling). The room you are in now is basically a particular sensory pattern existing in that array.

If you think a thought, that appears in the same voxel-space, only less intense and less stable. However, it leaves a trace upon the space, a slight deformation, however subtle - which results in a momentum from the current state towards the state described or *defined* by the thought. If you are completely detached (is in, not "persisting" other patterns) then the transition between states is effortless and clean. Otherwise, what occurs is a mangling between the present state and the thought, and any other thoughts you are holding onto or resisting.

So when you "look back" you are literally re-defining the target of the voxel-space to your previous state again. That's why lots of "manifestation" type techniques recommend "letting go of your desire". Not because you need to forget what you are after, but because our tendency is to re-created the "state of desiring" when we think about it.

Imagining That

When we talk of imagination and imagining something, we tend to think about a maintained ongoing visual or sensory experience. We are *imagining* a red car, we are *imagining* a tree in the forest. However, imagination is not so direct as that, and to conceive of it incorrectly is to present a barrier to success - and to the understanding that **imagining and imagination is *all that there is*.**

We don't actually imagine in the sense of maintaining a visual, rather we "imagine *that*". We imagine *that* there is a red car and we are looking at it; we imagine that *there* is a tree in the forest and we can see it. In other words, *we imagine or 'assert' that something is true* - and the corresponding sensory experience follows.

We in effect *recall* the details into existence.

It is in this sense that we imagine being a person in a world. You are currently imagining *that* you are a human, on a chair, in a room, on a planet, reading some text. We imagine *facts* and the corresponding experience follows, even if the fact itself is not directly perceived. Having imagined *that there is* a moon, the tides still *seem to* affect the shore even if it is a cloudy sky. And having imagined a fact thoroughly, having imagined that it is an *eternal* fact, your ongoing sensory experience will remain consistent with it forever. Until you decide that it isn't eternal after all.

Exercise: When attempting to visualise something, instead of trying to make the colours and textures vivid, try instead to fully accept the fact of its existence, and let the sensory experience follow spontaneously.

Next up: Teleporting for beginners.

So, idea-fact-thing-pattern intensified and accepted! There's no how or why needed at all; that's just additional narrative dressing. It's never necessary to "work things out" or even justify things in any way. Those are just routes towards, finally, allowing something to be the case. Realising and integrating the "fact" that nothing is concrete (even the experience of "concrete") is probably a good first step, actually.

So, your dimension = what you are is the environment in which all appears. All other characters are just as real as *you-as-person*, in the sense that you are "real", because *you-as-person* is just part of the environment too. It just so happens that you have taken on that particular perspective. If you need a model for the sharing, I'd suggest that rather than a shared "environment", the so-called world is a "shared resource of information" and each of us has access to it, like a box of patterns we can use to build and change things. You can do what you want with your copy of the world, and just think that the overlap with the appropriate aspects of other perspectives will take care of itself.

The problem is, any indecision you have is reflected in your sensory experience. If you 'kinda think' one thing but 'kinda think' another, that muddle will muddle your experience!

That is why *looking for evidence* doesn't work. The world (seems to) align with your approach to it, whatever it is. There is actually no "how it really is" behind the scenes to uncover, no secret structure except what has been accumulated as patterns over time. That's where the whole "faith" thing comes in - which really means that you should ignore what your senses are telling you, and continue to *assert* what you desire. Given this knowledge, what seems like a good idea is to assert the most flexible worldview possible. Stop thinking about stuff (that just muddies the waters) and *declare things* instead. There are lots of metaphors you can adopt for this - my favourite at the moment is The Imagination Room, where the transparent floor is patterned in such a way as to filter the 'creative light' shining from underneath, into a fully immersive sensory image; change the patterns = change the facts -> change the image, but you are always in "the room" no matter where you *seem* to be.

Set aside a half hour, sit somewhere quiet, and do nothing except *assert* silently and effortlessly that this is a dream world made entirely from your imagination and assumptions. Just focus lightly on this as a fact, and see what happens.

The Patterning of Experience

The Patterning of Experience

This is just a quick bullet-point summary of the memory-pattern-based view of experience, plus guidelines for selecting experiences. I have a more expanded description but I haven't written it up yet (and it's probably not required here). You might use it in conjunction with the Imagination Room metaphor and the *Imagining That* post to help provide context.

The Static

- What you really are is an open space of awareness.
- Dissolved into the background, implicitly, are all the patterns that ever were, although they are only very subtly present and barely activated.
- Your background *felt-sense* is the global sense of all the patterns you are holding on to (the *facts-of-the-world*).
- All sensory experience is the *effortless and spontaneous* arising of patterns in alignment with the *felt-sense*. The shifting of the *felt-sense* is how we actually select experience.

The Dynamic

- The content of the senses and your apparent history have no *necessary* impact on what happens next, if you are detached from them.
- All that matters is the patterns you are holding onto right now.
- If you trigger a pattern it will subsequently arise in your experience (both thoughts and senses).
- Recalling or experiencing part of a pattern in any way triggers the whole pattern (and to a lesser extent all associated patterns) via *auto-completion*.
- Every imagining is a 1st-person pattern and all bring about an experience:
    - If you imagine doing something from a 1st person perspective, you are imagining “me doing this” and you will later experience yourself doing it or something like it.
    - If you imagine doing something from a 3rd person perspective, you are imagining “seeing myself doing this” and you will later experience someone doing it or something like it.
    - If you imagine an owl in front of you, what you are doing is imagining "seeing an owl". You will subsequently see owls. Everyday people call this "synchronicity".
- The pattern will overlap with other patterns you are holding onto. This is why it does not immediately become your experience. It is immediately *true* but your other patterns fit it into a time framework.
- The more detached you are from sensory experience and the *felt-sense*, the more swiftly and completely the pattern becomes experience. If you had no time-pattern at all, it would be immediate.
- Note that *an emotion is a sensory aspect*. To hold onto an emotion is to trigger or retain all patterns which have that emotion as a part of them.

The Angle

- *Define and assert yourself* as the open space of awareness in which sensory experiences appear.

- Remembering that all imagining is in the 1st person and is the triggering of a memory-pattern which will come into experience - you should always imagine from your own perspective.
- Patterns are manifest immediately from the perspective of time. “It is true *now* that this happens *then*.”
- Ultimately you should aim to detach completely from the sensory experience round you (what seems to be going on) and from the *felt-sense* (which is a summary of the *facts-of-the-world* you have accumulated).
- The more detached you are, the more you can simply “just decide” on something (the partial imagining that is the “decision” will trigger the whole pattern via *auto-completion*).
- In the absence of complete detachment, allowing the decision pattern (which will typically just be the *feeling* of the decision) or an imagined situation (a sensory visualisation of the desired experience) to intensify before letting it go will prioritise it over other patterns.
- It is fine to re-decide or re-imagine a pattern *provided your decision does not contain any temporal-but-non-specific details of the path of manifestation*, even if just implied. Otherwise it will be essentially recreating your future pattern again.

You can directly experiment with this.

First I'm going to say: **you are experiencing your entire world right here, now. All of it.** You tend to thing of the big shining images, sounds and textures as it, and then emotions and feelings, but that's just the unpacked part of the whole thing, which is here too as a sensation. But it's obscured, like the sun hides the stars.

You use it all the time. It's everywhere, but you find it by going to that feeling roughly in the centre of your body. Very subtle. Go to it, with a question in mind, the answer comes from there. Your intuition comes from there. Your whole body experience actually arises from this. It's the entire patterning of the Imagination Room, you might say.

When something changes about your world or in your person, that's where the shift occurs.

> Q: I've just never really experienced a collection of all of my reality-shaping habits.

In truth it is always contextual in terms of what is clear, right? It is always responsive and unfolding. But everything seems to be in there if you go looking, vagueness comes into focus. I don't think you can *experience* all of your habits separately and all at once. That would be like trying to experience all colours separately but at once - you just get white.

Does that make sense?

In the post I was mainly trying to highlight that you can't make changes (personally or in your world) if you are restricting the movement of this - e.g. the feeling that comes up associated with an intention and you resist it or push it or whatever.

> Q: What is actually a habit?

A very good question!

I say, today: An experiential pattern, the whole pattern being triggered from part of it, just like with any memory pattern. Which is why the way to stop a habit is to disrupt the pattern by dissolving the emotional aspect of the trigger, or breaking the sequence (can do this via imagination, summoned from the felt-sense?). It's no different to, say, thinking of the start of a favourite song and it then continuing in your mind. Only this time the result is played out spontaneously in the main area of your imagination, as it were.

> Q: Is it an on-going intention?

In a way, it is right? But I think "intention" has become a difficult word since it gets used as something in mind that you're then going to "intend". Maybe we could say: An intention really is just a pattern of experience you've created, either a one-off (you create a temporal pattern which manifests something in the future) or something more general (you create a pattern which manifests in certain circumstances) or a "fact" (a static background pattern that filters everything else).

> Q: What I'm trying to figure out is, why do habits make it seem like we've forgotten how to intend? Does this mean that intending is also part of the pattern?

I think it means that people never knew how to change their experience anyway. Sensory experience is arising and as it unfolds they are imagining nothing useful. People simply don't realise how the work. They try to "do" things by summoning up muscle tension patterns, or ineffective verbal thoughts patterns, or actually focusing on the troublesome pattern more.

Want to kill a habit? Activate that pattern and activate a neutral pattern (such as the experience of complete empty space) at the same time - or some other stronger pattern. If you generate a strong emotion then that can help. (The *Overwriting Yourself* process is about getting rid of residual perceptual patterns in this way.)

Intending is deliberately "deciding", but deciding is simply activating a part of a pattern and having it auto-complete. What makes out an "intending" from another memory pattern? It's: the temporal pattern. Activate a sensory event pattern and a temporal pattern at the same time, and you've effectively updated your "timeline" (whatever you want to call it) with that event. And so on.

So, this is always about summoning a memory pattern or two in order to strengthen them so that they shape your subsequent sensory experience. Mixing patterns provides context and organisational structure. We've already got some pretty deep formatting - such as temporal, spatial location, all sorts of other abstract frameworks, our own body pattern - we can leverage. And there's all those accumulated *facts-of-the-world* too. The infinity aspect can get out of hand pretty quickly, so I always treat something like the Infinite Grid concept as my baseline. Experience works on an "as if" basis, so whatever metaphors you adopt, your experience will seem to fall in line. Using this knowingly keeps things in hand - rather than going on meta-adventures via synchronicity. Choose your fictions wisely!

> Q: Can you rephrase the last bullet? I'm having a difficult time grasping that

On the *felt-sense*? To experiment, literally place your attention roughly in the centre of your body, perhaps nearer your lower abdomen. And wait quietly, to feel what is there. The feeling is what you might call the "global sense" of your whole situation. It's much easier to do than to describe! Give it a go and get back to me if you don't have any luck.

> Q: No I meant : "It is fine to re-decide or re-imagine a pattern provided your decision does not contain any **temporal-but-non-specific details of the path of manifestation**, even if just implied. Otherwise it will be essentially recreating your future pattern again."

Ah, right. The idea is that if you just think "I will see owls", without specifying any details, then "owls' is overlaid across time. If you keep thinking "I will see owls", or "owls are cool" and "I really like owls" that pattern doesn't get disrupted.

However, if you thought "I will see an owl on Tuesday", and then start thinking "no, owls on Wednesday" or "will I see owls on Tuesday?" then you are mangling what you've already laid out. You are revising your pattern.

> Q: I see, so consistency in your thoughts is preferable?

Yes. Passing thoughts are fine, let them rise and fall. With *intended* thoughts, though, you should stay consistent, because you are effectively rewriting yourself each time you do it, creating a muddle if you keep changing your mind!

The background felt-sense is (as I tell it) all the persistent *facts-of-the-world* you are holding onto. Obviously there are levels to this, patterns upon patterns. Something I've noticed is that even when there are stuck sensations elsewhere in the body, they are referred by this central sense. Which makes, um, sense really!

> Q: So that which arises is limited to that which you perceive as possible. Is that what alignment with the felt-sense means?

All experience arises from the felt-sense. If that *is* your world and you are navigating through it, then you are basically exploring the world as dissolved and summarised in your felts sense. You can do a little experiment. As you go about your day, exploring the world and exploring your thoughts, notice how you do it. Despite what you might assume, you actually seem to navigate by *feeling your way* along. In quiet moment, settle your attention in the centre of your body and explore the sensation. Ask it questions and see what you get. The entire state of your world is potentially available for exploration. If nothing else, it's free transformative therapy on tap! :-)

> Q: I've begun to get more and more familiar with this sensation. I consider this to be the source of all of it, am I wrong in stating this?

This is how I view it. Everything is in there. It's an area that would benefit from some proper coverage! I've not really explored how best to describe it.

> Q: I'm calling them other sensations but perhaps "the sensation" is the amalgamation of all sensory experience.

It's all patterns, your entire state. When you go exploring through levels and such, that's where you are exploring. The perceptual sensations (images, sounds, textures) appear spontaneously as you unpack patterns-objects from there. For fun perhaps we could view it as our Global Lightbee which projects everything in our Imagination Room.

I view it currently as the Self created other (or perceived exterior) in order to have the necessary contrast to perceive itself.

It depends on what you mean by "ourselves". If you mean the thoughts, bodily sensation, etc, we identify with, that's just a habitual pattern. Think: how do you work out which bits of experience are "you" and "other"? By spatial proximity, by whether there is a feeling within that spatial proximity, by the timeliness of response between you "asking" and "receiving" and the case of inner-outer distinction it's subtle things like whether "other people" seem to respond to them. These are arbitrary.

As soon as you experiment with synchronicity and intention, you realise that it's just all imagery arising within you - the undivided open aware space - and you are categorising different images-objects-patterns according to their intensity and location. When you come to the idea of the floor of the Imagination Room, or the Global Centre of the *felt-sense*, you then view *all* of this as just spontaneous imagery from an exploration of that.

> Q: I'm more curious how we're able to perceive period?

I think on the one hand it's impossible to answer (EDIT: I offer no other hands, it turns out).

All we can say for certain is:

- We are a consciousness.
- Experiences arise within and of that consciousness.
- We cannot experience ourselves "doing" or "selecting", which implies that we "take on the shape" of experiences.

We can only think in terms of 3D sensory images, we use metaphors to extend that, but we can never truly *think-about* these things - such as what we "really" are, how did experience come to be formatted the way it is, and so on. Thinking about those things creates a self-patterning chase of one's tail that we can't get out of.

The reason for that is that we think experience and think about things using the process that that experiencing and thinking follows. As I said elsewhere: Even worse, the more you try to get a handle on the whole synchronicity thing itself, the more incoherent, confusing and "meta" they will become. It's like a dream trying to work out how "dreaming" really works behind the scenes, and just ending up with... *more dream*, only this time about the subject of "dreaming". - TG

Whatever you think, formats your experience. There is no "how it is", only what we assert. All we can do is choose a pattern which is stable but flexible, and use that as our base. Experience behaves "as if" there is a static wholeness that we are exploring. And it behaves "as if" we bring aspects of that wholeness into experience by "remembering" them. I think that's as far as we can go.

> Q: I feel that there is static wholeness, but how are we able to explore the wholeness as though it is separate and to form these wild patterns that vary and differ?

We let ourselves feel separate from experience by designating one part of it as "us" and hold onto it, letting the rest change. Even "being the background" is a subtle version of this, albeit the most flexible version there is, and the one I go with, because it effectively attaches identity to "the consciousness" rather than "the world".

TL;DR? Stop trying to work out how things supposedly are, instead just decide how you *want* them to be?

(From elsewhere, but relevant perhaps when it comes to asking what we can truly say about our experiences, what is permanent and fundamental, and what is changing and so cannot be. Maybe other Oneironauts might find it a useful exercise.)

Exploring Direct Experience

Here's how I have proceeded before, from empirical evidence:

- **It appears that am a conscious being of some sort. No matter what happens in terms of content, this persists. I seem to have no permanent structure. It is the one certainty that does not need interpretation.**
- During waking hours this conscious being it seems to have the experience of being-a-person.
- Within my perspective there appears both thoughts and perceptions as a seamless experience. I don't perceive either to be external to my being, however I notice they are of two levels in terms of behaviour or impact and I make a distinction between "private/inner" and "public/outer" as a result.
- I notice that I am not simply a passive experiencer (although through experimentation I notice I can just let things happen "by themselves"), I can also "intend-imagine" changes in my experience.

- Having noticed that this waking experience seems to be associated with a body, and seeing other bodies, I infer that there may be conscious beings associated with them, having a similar experience. (However, having noticed how my own activities can occur spontaneously and without direction on my part, I quietly note that I can never be certain that activity equals an experiencer.)
- I notice that I am the occasional recipient of information that is beyond the context of my present experience. Sometimes intuitions about the current situation, but at other times knowledge which implies that situation I have not yet encountered are in fact already created in the background and awaiting my experiencing. This and various other things remind or suggest to me that I am not in fact a person so much as having a person-experience - I am not of this world but I have allowed this world to arise in me (or something like that).
- Exploration of phenomena such as synchronicity reveal that the inner/outer distinction I use for convenience is not as solid as I usually assume. They suggest that usual assumptions about the unfolding of events, coherence of narrative, and our simplistic "world-sharing model" are probably not solid either. However, since phenomena such as synchronicity get "meta" very fast, with an affect akin to exploring your own memory-patterns, it is best not to involve oneself too deeply.
- **All experience I have seems to arise within and of and be made from the consciousness that I am.**

Now, from this we are left with what I think are unanswerable questions or meanderings one has while exploring the above:

- What am I really, really? I can only know what I'm not. I seem to be just impersonal consciousness.
- I experience being a person or a mind, but I am not one.
- This "world" I connect to - does it exist only in this consciousness?
- Am I connecting to something or am I imagining something? Perhaps I am taking turns at being each of the people in that world, only I cannot remember being one when I am being the other.
- The previous point might explain why sometimes events "bend" in my direction in unlikely ways and even at the expense of others. I am that world's God having a person-experience, however so is everyone else in turn (and being-a-person limits one's "powers").
- The world might be structured so that every person-experience is responsive in this way, because its "sharing model" is not as simple as "people in a room, choosing the consensus decor together".
- If I have an OBE or NDE or (to a lesser extent) a lucid dream or (to a maximum extent) when I die, am I disconnecting from that world and connecting to another? Or is it revealing that I have basically been having a custom dream all along? Or is it revealing that there is always a next moment to experience, at the same level, and this never ends?

Of greatest interest to me is what the "world-sharing model" is, if indeed this is something that can be pinned down without encountering the synchronicity mind-formatting problem (that the metaphor you adopt tends to filter your experience).

Are you and I both here at the same time, in the same place, in a straightforward manner?

Anyway, from there we end up with the Patterning of experience, the uses of metaphors such as the Infinite Grid to help us format ourselves better, and so on. Another version of that "patterns + eternalism" view which can be used for "as if" exploration:

The Hall of Records

Imagine that you are a conscious being exploring a Hall of Records for this world. You are connecting to a vast memory bank containing all the possible events, from all the possible perspectives, that might have happened in a world like this. Like navigating through an experiential library. Each moment is an immersive 3D sensory image. And there may be any number of customers perusing the records. So this is not solipsism: Time being meaningless in such a structure, we might say that "eventually" all records will be looked-through, and so there is always consciousness experiencing the other perspectives in a scene. At the same time, this allows for a complex world-sharing model where influence is permitted, because "influencing events" simply means navigating from one 3D sensory record to another, in alignment with one's intention. This process of navigation could be called *remembering*. Practically, this would involve summoning part of a record in consciousness and having it *auto-complete* by association. This would be called *recall*. You can observe something like this "patterned unfolding" occurring in your direct conscious experience right now.

So I think you're asking: if you intend something, and then later keep self-consciously acting to try and make it happen, will that work against you?

Generally, you do the intentional act (imaging here, water-pouring elsewhere) and, since *the world is literally updated at that moment* you just carry on with your life, knowing that the change has already been done. Since your body movement is as much a part of the world-pattern as everything else, you'll let that carry on as normal too. If you happen to feel the urge to go somewhere or say something, you let it happen; there's no purpose in trying to work out what to do. "Don't interfere", is the phrase to have in mind, because interference amounts to re-intending.

However, since your main intention was probably a much more strongly activated pattens than your little interference, you tend to find you result really tries to push through into experience, whenever an appropriate gap or context arises.

> Q: Quick question, what's a time-pattern?

It's the organising concept or pattern of "time", in the same way as "space" is an organising concept. The idea being that neither time nor space are existent "out there"; both are part of your "human experience formatting", in the same way as the senses are.

To expand - Just as you might pass your attention across *things* (spatial objects) in a pattern of "3D-space"; so you pass your attention across the *events* (temporal objects) in a pattern of "time". The patterns are defined and format experience, like the colour spectrum is defined and formats experience - they place structure upon and as content. Unfortunately, the idea that a *spatial* scene exists and is defined even when we haven't fully viewed it, is ingrained in most people, whereas the idea that a *temporal* scene exists even though we haven't fully looked at it, is not. In both cases it's better to say that the *formatting* or *environment-context* is defined, but the *content* is not.

A Line Of Thought, All Thoughts Are Facts

I've been looking for simpler ways to describe the essentials of The Patterning of Experience, ways that don't require too much background. The core insight of course remains that "what we are" is a conscious space or perspective. Beyond this, though, it's how to describe content and change in a way that's practically useful.

This bullet-point summary was part of an experiment for getting people to move their bodies effortlessly (streamlining the Alexander Technique), visualise more easily (summon rather than create), and provide an intuitive way of thinking about generating deliberate synchronicity.

We recall things into existence.

A line of thought...

- The world is just a line of thought, albeit a bright and stable and immersive one.
- The world has no depth.
- Dissolved into the background space are all possible forms and relationships. It's like a toy box filled with pre-made shapes and layouts, objects and containers.
- To bring them into worldly existence, we merely have to *recall* them.
- To recall them is to superimpose those patterns upon current experience. They are incorporated and "manifest" wherever context permits.
- The more specific we are with our recall, the more narrowly defined the context. (For instance, we might incorporate a timeframe or location or circumstance, and manifestation would be constrained appropriately.)

Manifestation vs synchronicity...

- An 'intention' is simply the name for a pattern which we want to see incorporated into our life.
- It can be non-sensory, since it can be the overall *felt-sense* of the pattern, without it necessarily being expanded into the sensory.
- What separates an intention from recall is the introduction of a specific spatial and temporal context plus, typically, a subjective viewpoint.
- This marks the difference between experiencing *manifestation* (including body movements, thoughts, "results") and *synchronicity* (the appearance of the same patten across unrelated situations).
- If you can recall (conceive of) something, you can experience it.

An alternative formulation of the same thing, for those who like to envisage the nature of a persistent state of all logical possibilities which is being modified by re-emphasis:

All Thoughts Are Facts

On using the *world-as-thought* perspective as a way to create deliberate synchronicity and therefore particular scenes:

- You are an "open conscious space" in which thoughts arise. The apparent world is basically a very bright, stable, full 3D-sensory immersive strand of thought.
- The world evolves by the accumulation of observations or "facts".
- Every thought you have about the world is *literally* adding a new fact to the world.
- Thoughts which randomly arise simply reveal the current state of the world.
- If you deliberately think a thought, then you are deliberately adding a new fact to the world. (This is how to make changes.)
- The more intense the thought, the stronger the influence of that “fact” upon your experience.
- If you respond emotionally to a random thought, then you are in effect re-thinking it as a more intense thought, meaning it will contribute more. (Hence fearful thoughts tend to increase the prevalence of fear-related experiences; however this works just as well for nice-emotion thoughts.)
- If you “grasp” onto a thought then you are persisting it - you are maintaining it at its present level of intensity and not letting it fade and be “forgotten”.

Things such as detachment, surrender, abandoning yourself, and so on, are all about letting the current dominant thoughts or “facts” become softer and fade, letting the world shift freely, and allowing other thoughts to shift into prominence.

For clarity, let's maybe split things into two:

- There is "triggering the pattern you want to experience". (We bring aspects of it into imagination, intensifying the contribution of that pattern to our subsequent experiences, where the context arises.)
- There is avoiding interfering with your unfolding experience afterwards. (Basically, not resisting it or re-intending it.)

Expectation itself isn't a problem if it's just anticipation of what you have created (I suggest). That's really just feeling the pattern again. The problem comes if when you are doing this, you are actually intending a different state, or if you are resisting the (sometimes rapid) shifts towards the new state.

Non-attachment means being "okay with whatever is happening", trusting that everything has already been done at the moment of intention, and things are going in the right direction. If you are attached to the outcome, then there is a risk that you bring it into mind along with "oh I wonder whether this will happen!" or some other pattern which implies it is not certain.

Short version - When we are creating the change, it's about imagining *from* the end-state as if it was happening, then and now. When people get attached and concerned, they tend to imagine *about* the end-state and whether it can happen or not. This can mess things up,.

I would **treat every intention as *literally* updating the world**, as intensifying the contribution of a particular fact, at that moment. So you should pretty much do it, and then just carry on with life.

If you *like*, you can do a regular session each day (e.g. using imagination to create the scene that corresponds to your desire being fulfilled, as a sort of regular "intensification" or deepening of the fact), but then leave it alone other than that. And if you do that, you have to be careful of how you do it...

Again, think of it as being a direct interaction with the world. The problem with people constantly fiddling about, is that when they intend again, they often do it by re-intending the initial state first, then intending the desired state. Reset! So *only* intend the *target* state. Usual example which you can practice yourself: When people stand up from a chair, they often do it by first re-asserting that they are sat down, and *then* they intend standing up, by overcoming the sitting-down they just intended. This corresponds to re-intending the initial state, before intending the target state. Try this out. Now try standing without doing the re-asserting of sitting. Just *imagine-that* you are already stood up - and let the body move as it wants, *being okay with whatever happens*. You should find this a much more relaxed, effortless approach.

If you adopt a new perspective on your apparent reality, you find that *in effect* you have a private copy of the world. Your experience is basically an ongoing immersive thought *about* being in that world. So you can change that apparent world however you like, and that includes your experience of other people's situations. Your question is then inevitably: in what sense am I sharing the world with other people? And the answer is something like: it's more like sharing a "resource" than an "environment", like everyone has access to the same library of possible experiences.

If I were you I'd simply choose to completely accept one of the two metaphors listed in the sidebar and take it from there. (They are designed to give you an easy way to adopt this without having to worry about the details.)

Then, every day spend ten minutes lying down on the floor and "playing dead", giving up control, surrendering completely to gravity, releasing your mind and body and especially attentional focus, letting them move however they want - to get used to what detaching is like. (It feels nice to do this anyway. Nothing to achieve, no aim other than allowing things to shift about as they please. The most relaxing thing you can ever do.)

I think naming helps, because a name or word is inherently part of the pattern it 'represents' and triggers it. (If it didn't trigger, you wouldn't know it, because to know it is to experience it, at least at low intensity.)

If you can conceive of it, you've party recalled it. If you can't conceive of it, it doesn't exist for you anyway?

> Q: Some interestingly seem to be "further into the background" than others. I haven't nailed why latency is variable yet. Thoughts?

I think of it as being that their "amplitude" has faded over time and so they need some more "summoning" - in much the same way as a distance memory may take a little allowing in order to have it come back to full strength.

> Q: I'm not entirely sure what you're trying to convey with "wherever context permits", but theoretically, any experience can be instantly manifested anywhere, in any way.

Agreed - but if you specify a time and location, for instance, then you have deliberately narrowed the context. The notion of "context" here is pretty open, see the little example I've attached below. Context is also about the association a situation brings, and so on.

> Q: Non-sensory is far easier for most people, I suspect. Might not have been a few hundred years ago, but is now.

It is. Which is a problem when combined with the "only visual-auditory-texture is real" as their assumptions, because they don't understands they are making changes, or they try to "experience themselves doing" which can get in the way. And yes, it's interesting that "to concieve" is associated both with giving birth, creation, and with ideas and notions. And when you give birth, you are doing so to something that *already exists* - you are just bringing it into "the world". That word alone tells us pretty much all we need to know it seems!

Owl & Screen Metaphor

You draw a picture of an owl on your TV screen. It is always there, but its visibility depends upon the rest of the imagery onscreen. When the dark scenes of the TV show switch to a bright white scene, suddenly the owl "appears" - it is "manifested". Now imagine an owl idea being dissolved "holographically" in the space around you, and replace the notion of dark/white scene with appropriate contexts. Having "drawn" the owl into the space, you go about your day.

Mostly the owl isn't anywhere to be seen, but wherever an appropriate context arises then aspects of the owl idea shine through and are manifest: A man has an owl image on a t-shirt, the woman in the shop has massive eyes and eyebrows like feathers, a friend sends you an email about a lecture at the zoo highlighting the owl enclosure, a newspaper review of *Blade Runner* talks extensively about the mechanical owl in the interrogation scene, and so on.

Sync-TV: The Owls Of Eternity™

If everyday life were an apparently massive multiplayer video-game, then dreams would describe how the mechanics of such a game, which is called *Outside*, operate. You are not actually the character you play in *Outside*, rather you are an open "game-space" which connects to *Outside* and adopts a particular perspective in the *Outside* game environment. In periods of reduced activity, your "ga

What's On TV?

One way of thinking of your current experience is that you are a conscious being who has tuned into one of a billion different TV channels. Each TV show has been filmed from a 1st-person perspective viewpoint. You are a viewer who has forgotten that he isn't actually the character onscreen. Doing a "jump" means to select a custom channel which fits your desires. The selection mechanism operates by using your thoughts. You imagine part of the content of the destination channel; the mechanism then autocompletes the selection!

The problem, though, is that without realising it we have our thoughts firmly fixed to the control panel at its current settings. So before a change can happen, we need to loosen that and detach from the scenes we're watching now. Only then can the channel mechanism perform the autocomplete. This makes it clear that there is no other "you" who gets left behind when you "jump", and nor does anyone get displaced:

- When you change the channel on a TV, do you leave behind another "you" still watching the previous channel? Obviously not.
- When you change the channel on a TV, does the previous channel still "exist" even if nobody is watching it? Does it matter? Surely not.

Synchronicity TV

We can modify the TV metaphor and make it more subtle, to help us imagine how selection and synchronicity works. Instead of switching to another channel, we are going to *modify* our *current* channel to make the content more pleasant. By doing this, we're in effect creating or shifting it into a customised channel. In this example, we really want to experience more owls in our life, apparently without regard to the constraints of time and space and causality.

For this, you draw a picture of an owl on your TV screen. From that point, the owl picture always there, but its visibility depends upon the rest of the imagery onscreen. When the dark scenes of the TV show switch to a bright white scene, suddenly the owl "appears" - it is "manifested". Now we adapt this to daily life. Imagine an owl idea being dissolved "holographically" in the space around you, and replace the notion of dark/white scene with appropriate contexts. Having "drawn" the owl into the space, you go about your day. Mostly the owl isn't anywhere to be seen, but wherever an appropriate context arises then aspects of the owl idea shine through and are manifest: A man has an owl image on a t-shirt, the woman in the shop has massive eyes and eyebrows like feathers, a friend sends you an email about a lecture at the zoo highlighting the owl enclosure, a newspaper review of *Blade Runner* talks extensively about the mechanical owl in the interrogation scene, and so on.

The Owls Of Eternity™

Note that the manifestations occur from the point of thought onwards - and that the owl pattern is overlaid on all subsequent experience regardless of prior observations. Hence, owl-related events might arise which, in the standard view, must seemingly have their origins in external events prior to your act. You may also notice, say, lots of owl-related items in your house which surely must always have been there. You may even find yourself noticing owl-related aspects when you recall events from your (apparent) past. In fact, you may well start feeling uncertain as to whether these things always *have-existed* or whether they only now *have-existed* as a result of your act.

These owls are spatially agnostic and have no respect for temporal matters! (8>)=

So, it's like changing state - having a different set of patterns become more prominent. There are lots of different metaphors that can be used, but things like "TV channels" give you the feeling that there are states or patterns which are latent, they are just not currently "happening" until you trigger them into experience.

Synchronicities are an interesting side of it, definitely. It's very much a potential example of the "patterning" of experience - i.e. that both sensory experience and thoughts arise in the same perceptual space, and the same forms appear in both. If you see senses and thought as separate, this seems incredibly mysterious (how can the "outside world" know that I was thinking that?) but seeing the two as arisings within the same mental space makes it more palatable, and is a better starting point for contemplation and theorising.

I'd be wary of thinking of things as *literally* being levels (although it's a handy way to visualise things); I tend to think it better to try to connect everything to direct experience in some way. So for instance, you might play with the view that all potential experiences ("3D frames" of experience) are always present, always in the background, and it's just that some are much "brighter" than the others, and so dominate experience. A bit like how the daytime sky is dominated by the sun, but actually the stars are still there.

The only way to really investigate experience is, of course, to experiment with it, and see what happens. So long as we treat all experiences *as just experiences*, and don't get too caught up in the patterns we create (no "messages from God" or "signs we live in a computer simulation"), then this can only be beneficial, I'd say.

If you actually do the exercise, the progression of plausible explanation scales something like this:

- conf. bias > coincidence > synchronicity > "manifestation" > shifting > "jumping"

Strictly speaking, you of course can't tell the difference between noticing more of something and there *being* more of something, but when *events* arise that's a little different. And there's plenty of scope for changing the target and being more restrictive, to further prove to yourself there's more to it that that. If B-M could be described as "pattern selection from a 3D scene", then this effect is like experiencing "pattern selection from a 4D environment". As I say, you have to actually do it. Just thinking about it, you don't learn anything other than, well, what you think will happen. It's quite good fun, the more you play with it, the more interesting the results can get.

> Q: Interesting, but doesn't this lead to solipsism?

Not solipsism, because "you" aren't actually a person, what you are is a conscious perspective that is "before" the experience of separation. There's not "only you" because you are in effect taking on the shape of all people; it's just that your sensory experience is from a particular vantage point.

In effect we experience a private copy of the world, and so does "everyone else". The nature of the overlap between us isn't like the sharing of an "environment", it's more like the sharing of a "resource", a toy box of possible patterns and experiences. This is difficult to describe in words, because in this view space and time are parts of experiencing - so we can't actually talk about different perspectives being located relative to each other or occurring at the same or different times, but language presupposes such "parts" and "locations".

The *Hall of Records* metaphor is one way to approach it. Basically, all conscious perspectives will turn out to be the same perspective in the end.

Q: If everyone is watching his own private TV channel, then the other people in your life are fictional.

So are you, though, in terms of "being a person". Going beyond the metaphor: you're not fictional, you just aren't what you thought you were.

> Q: ...the "everything is fiction and I am actually God playing with puppet theater" approach. That's just solipsism.

Yeah, it's not really, although that metaphor obvious implies a separation, as if there's a "you" and a "theatre".

A better descriiption is to say it's more like everyone is an "imagination space" in which their experiences appear. Everyone exists 'parallel-simultaneously' in a sense, although the relationship between people can't really be described. This is because the perception of space and time is *part of an experience*, rather than a context in which experiences arise; you can't really talk about how different perspectives co-exist. The *Infinite Grid* and *Hall of Records* metaphors give one way to think of this. *But...*

If you stop thinking of the world as a "spatially-extended place unfolding in time" and instead think of it more as a "resource" which contains all possible experiential pattens, that's closer to the mark I'd say. Right now, you are a "consciousness' which is "taking on the shape of" experiences - specifically the experience of *being-a-person-in-a-world*. And everyone else is too. It's just that you are not in the same place and time; rather, you are all sharing the same "toy box" of experiences.

And when we say "everyone" there, really we can't talk about it being lots of *people* that are living in a world; it's more like lots of parallel-simulataneous *experiences* that are happening.

> Q: How is this different from "we are the universe experiencing itself subjectively"?

It's not different at all, although we have to be careful what we are calling "we", because apparently being "you" is part of the experience. I wrote the phrase *being-a-person-in-a-world* in the earlier comment, but the next step is to rephrase this as "taking on the shape of":

- *being-a-world-from-the-perspective-of-a-person*

Where "world" is in the larger sense of the concept, as something like the currently active patterns or "facts". This leaves the universe as being something like "all possible states".

> Q: All these parallel experiences are your experiences, you are living through every one of them.

For sure, but not "yours" in the sense of being a person. Rather, it is in the sense of being "that which has or takes on the shape of experiences".

> Q: For one, it rejects anything that can be observed because it's all in the imagination space anyway.

Well, I'd say that *aspects* of anything, as patterns, can be brought into sensory form, and that's what you are experiencing right now. Is this so different to seeing the world as made from atoms "out there" and you being trapped in a skull "in here"? This way, you have no boundary and the whole universe is "dissolved" inside you.

Even in the standard model of perception, you are not observing anything directly. If you go with the idea that there are nerve impulses being sent to your brain and within that a multi-sensory image of the world is created - you still end up with a similar result in a way. The result is that, right now, looking around this room, all of it is just mental imagery floating in your "perceptual space" - i.e. your mind. The only difference is that

we are recognising that, since we never experience anything beyond this "perceptual space", and that even our thoughts about an "external world" arise inside that same space, really there is *no such thing* as an outside, stable place.

Sure, we can *pretend* that there is one, based on how our experiences seem to have some habitual regularity to them, but the actual existence of a stable "substrate" that supports them, is fiction and faith.

> Q: There are no really rigid basic rules that can never be broken, because it's imagination space anyway.

Again, this is not so different to the standard view in a way. The "laws of physics", for instance, are not laws in the sense of being fundamental to the universe and being obeyed by all things. Scientifically speaking, a "law" is a general rule inferred by observation. We have observed certain "regularities" or habits in our experiences of the world and, combined with the *concept* of an objective external 3D place, we imagine that there is a stable place which unfolds consistently with those regularities.

But we *are* just imagining it to be the case.

In fact, the "laws of physics" have changed many time over the last 100 years, never mind the last 1,000. The "physical universe" of today is drastically different to the "physical universe" of 100 years ago...

So we're left in much the same position in the standard model, as with the "imagination room" model:

- We only ever experience our own minds. Any "external world" is completely imaginary and without direct evidence.
- We observe regularities in our experience. Any "laws" are completely imaginary and without direct evidence.

The benefit of actually recognising this, though, is that the direct experience of being open and unbounded and "the space in which everything arises", is actually very nice. As an *idea* it sounds cold and empty and lonely; as a *reality* it is the opposite.

> Q: Any suggestions on not overthinking?

You don't have to *prevent* thoughts about them - passing thoughts are inevitable, and that's totally fine. That's different from replaying things *deliberately* and tinkering with them.

If you think of every *deliberate* thought as being a direct interaction with the world, then you can see where this comes from: A *passing* thought is simply revealing the state of you-and-world as it is; let them pass and they will fade. A *deliberate* thought, meanwhile, increases the intensity and therefore the contribution of that pattern; choose them wisely.

The pouring of that water *is* the changing of the situational pattern. Literally. Your work is done, so there is no need to revisit it. The summoning of the owl *is* the intensification of the owl pattern; no need to do more.

Main points -

- Let passing thoughts pass without intensifiying them.
- If you are *actively* thinking, then treat those thoughts as a direct intensification of those thought's patterns and therefore their contribution to your experience.

- In general, if you are thinking actively, you should always be thinking from the *end-state* that you desire - not the start state or the process. Again, a thought = a literal increasing of the contribution of that pattern/state.

There are all these "rules" that people have come up with over the years in systems like LOA, without giving the reasoning (or perhaps without even having a reason), so it's good to try and clarify. The key is to remember that this is a "dumb" process. You are simply turning up the dial on some possible experiences while letting other ones fade out - either directly (the owls exercise) or indirectly (the glasses exercise). **There is no intelligence at work other than you and your intention.**

I'd say, you summon the feeling that would be associated with it. Just as picturing an owl triggers all experiences associated with an owl image, so summoning a feeling triggers all experiences associated with *that*. (That's why some people advocate just generating a feeling linked with non-specific phrases like "oh, it's amazing!" and "life is so wonderful!")

The fact that you even have an idea of something you want, means you already have *some sort* of sensory fragment. So imagine what it would be like if *that fragment* were being experienced right now - rather than the seeing of the thing or whatever.

> Q: All I have are assumptions. This makes it harder to recognize situations containing that fragment.

I'd just intensify the fragment. That alone will also intensify the contribution of its extended pattern to your experience. Another trick: imagine that the air around you were being filled with the "atmosphere" of that fragment, its "essence". Feel that atmosphere become stronger and more prominent. Live with that as you go about your day.

Overwriting Yourself

Overwriting Yourself

It is fun to contemplate reality from the perspective of idealism and subjectivity, and talk of consciousness as an undivided whole. Imagining the world as a dream-like experience which might be subject to one's will can trigger in us all sorts of exciting possibilities. However, it's one thing to dream *about* a dream in this way; it's quite another to knowingly *dream the dream* itself. Is it even truly possible, or is it just a fun and comforting idea?

How can we get there when our everyday experience doesn't quite correspond to this ideal? One approach is to attempt to directly alter our experience to conform to it.

The Experiential Dream-Space

If it is true at all that reality is dream-like then it must be true *right now*. In the room you are apparently in, at this very moment. So look around. Furthermore, your own body and thoughts must themselves be dreamed, along with every other experience you are having. All of this must be arising within an open "dream space" made of mind, of awareness. All of this experience is "you"! It doesn't usually feel that way though, does it? Why not?

Even if we understand intellectually that everything is consciousness and the world is undivided, we still usually *feel* that there is an inner and an outer to experience, that we are "located" and separate, except during certain peak experiences. What is the nature of this feeling? Can we tackle it directly? I say we can.

Stuck Thoughts, Incomplete Movements

I suggest this disconnect arises because over time we accumulate forms of "experiential debris" in our dream-space. The ideas we accept, the thoughts we have, the other encounters in the world whether passive or active - all leave traces which, when repeated and reactivated, gradually solidify. There are many implications of this, but the important ones at the moment are:

- *Stuck Thoughts.* These are basically thought structures that have solidified in your space rather than naturally dissolve. These may be located in your body area or beyond. This sense of division between body and world is one such thought.
- *Incomplete Movements.* These are intentions which were resisted or aborted before they followed through to completion. This might be a suppressed startle response, a decision to do something which you then halted by tension or a reverse intention, and so on.

Neither of these would arise or be a problem if we lived in open non-resistance. However, most of us are holding on to - identifying with - certain patterns in awareness, and this prevents the natural passing and dissolving of these structures. This leads to a sense of clutter and constraint (stuck thoughts) and tension (incomplete movements).

Subtle Identity, Subtle Boundary

Although all held structures interfere with our direct appreciation of the dream-like experience, there are two particular ones which being subtle are often overlooked:

- The first is the *Subtle Identity*. This is a sense of location, usually somewhere along the centre line of the body. It is a "stuck thought" which consists only of a felt-sense. It is where you feel "me" to be, even as you obviously experience it from outside - i.e. "me" is experiencing "it".
- The second is the *Subtle Boundary*. This often corresponds to what is perceived as one's "personal space". As with the identity, it is a subtle felt-sense, a three-dimensional structure felt as a subtle "wall" between one area of the dream-space and the rest. Again, it consists only of a located feeling.

The key to directly experiencing the undivided nature of your world is to at least recognise, and ideally dissolve, these two structures.

Releasing Held Structures

There are three general approaches to releasing these structures, ranging from passive to fully active:

- ***Passive.*** Simply lie on the floor each day for about 10 minutes. Completely let go to gravity, and allow your body and thoughts to move as they will. If you find your attention narrowed on some aspect of experience, simply let go of holding your attention. Let it roam as it will. Gradually, over quite a long period, your held patterns will unravel naturally. However, you will feel benefits of increased clarity almost immediately, as the most shallow structures evaporate rapidly.
- ***Investigative.*** In this approach, you actively sense out difficult areas and release them. Sometimes we know there is a particular problem that needs tackled, other times we might scan our bodies or larger space and seek them out. Either way, we approach this task with an open, relaxed attention. Having identified a particular stuck area, we "sit with it" and let it intensify and release into the background of its own accord.
- ***Active-Assertive.*** The more extreme version is to go straight for the desired result. Residual structures are accumulated over time, a deformation of the nature open, empty experience that we began with. Instead of gradually diffusing these structures, we can instead *wilfully assert open space as our experience*.

  To do this, we allow our attention to open out and be unbounded: expand into the whole body space, the room, and beyond. We take our stand as the *background space* in which patterns appear. We then simply *assert* - declare to ourselves as fact, summon the feeling of it being true - that we are experiencing complete open, structureless space.

  You will immediately feel the contrary to this: it is not yet true and so you will be very aware of the elements of experience which are not open and empty. Reality will offer its counter-assertion! Regardless, you simply stay with this posture of assertion and sit with it. Gradually, the resistance will soften. With regular practice, you will rapidly approach a clearer more, open experience - the subtle identity and boundary will become particularly obvious to you, and soften subsequently. However, a sense of expanded space and looser division will be almost immediate.

  Important: You are asserting the *feeling of truth* of this directly into the dream-space here, rather than merely *thinking-about* it.

Note that with the final approach, you are effectively *overwriting yourself with empty space*. As such, it is natural that you will encounter quite strong resistance and even a sense of existential fear. For this reason, it is

probably better to start with one of the other methods, build up to this, and begin with only "light assertion" until you become acclimatised to the experience.

Passive Memory

Every experience that arises leaves a trace in awareness, an after-image. That trace influences subsequent experiences, which are filtered through it. Which in turn strengthens the trace. In short, there is a *memory effect*. Over time, certain patterns become more entrenched - habits, beliefs - just as the flow of water deepens channels in a landscape via erosion.

This is the *passive mode* and this is how the landscape of our worlds are formed at the start. There is a randomness of activation (random rainfall) which due to the clumsiness of randomness seeds patterns (eroded areas), which eventually turn into stable habits (deepening erosion into channels and pathways). Experience shapes beliefs shapes experiences. Beliefs are *the same as* habits of the world. Beliefs are not things you *think*, they are the structure of your world.

It is not just apparently "external" experiences that participate in this effect though: simply *thinking* a pattern will also contribute to this effect, although to a lesser extent.

Active Shaping

The magician realises that this is the situation, and seeks to benefit from it in an *active mode*, using a couple of extra insights:

- The resistance of patterns to change is related to his gripping of those patterns, his identification with those patterns.
- He can stand back and identify as the background awareness, which is unaffected by pattern and memory.
- If he does so, then the effect of his consciously directed thoughts (summoning a 1st-person imaginary experience corresponding to his desire = intention) is greatly amplified, even instant - because he can completely sidestep trying to push it and hence resistance.
- In the extreme case, simply *deciding* will be sufficient.
- It is generally easier to have manifestations that are consistent with the deepest habits, so that the occurrence can still be dismissed as "plausible". For instance, those lost keys don't directly materialise in mid-air, they appear in the drawer you already looked in (but perhaps you hadn't looked properly?), and so on.

Effectively, the magician makes his world more vulnerable to the 'memorisation' effect, leading to a more rapid circumvention, alternation or dissolution of existing habits - for a one-off manifestation or for a change in how the world works. In either case, the magician is "inserting new facts" into the world; he is updating its memories to correspond to the world he desires.

The overall situation is somewhat sketchily illustrated in this diagram.

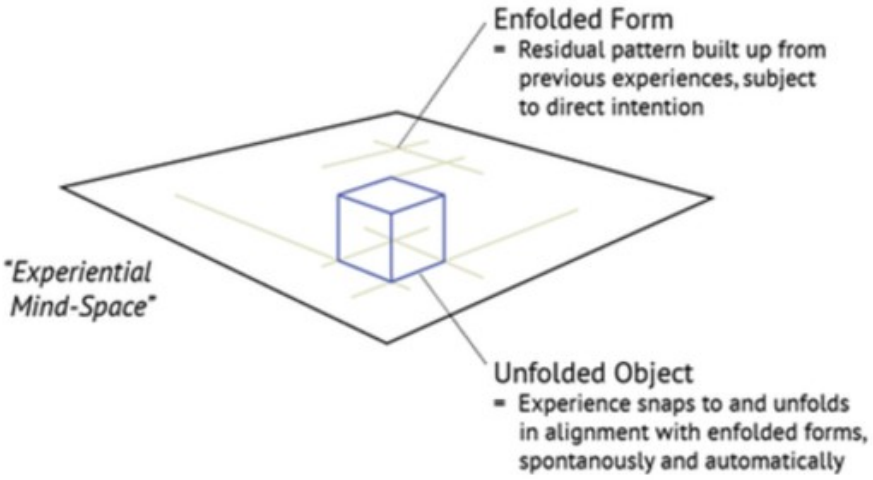

Enfolded Form
= Residual pattern built up from previous experiences, subject to direct intention
"Experiential Mind-Space"
Unfolded Object
= Experience snaps to and unfolds in alignment with enfolded forms, spontanously and automatically

Fig 1. An illustration of the relationship between enfolded forms (belief, expectation, memory traces) and unfolding experience. In an ongoing feedback process, experiences leave traces which then in-form the structure of subsequent experiences, as spatial and temporal structures - i.e. objects and narrative, respectively. To change the nature of experience requires exposure of the ground to alternative types of experience ("external" change) or a shifting of the form of the ground directly ("internal" or first-cause change).

Additional Comments

I do believe we don't need the extra step of separating them into "systems" though in the end. That's fine for illustrating a process, but there is no separation between filter and flow, between belief, perception, experience, manifestation - it's the same patterns being activated.

There is only awareness - with raw creativity (randomness) and memory (persistence) on the passive side; the active side is simply awareness deliberately shaping itself, changing or circumventing memory at the root level.

This gets away from the chicken-egg metaphor problem.

I originally started along this line of thinking to describe how people always think they are right in their world-view - could it possibly be because they literally experience their beliefs as reality? Beliefs *are* the laws or habits by which your world unfolds? How to intervene in this? And so on.

Stuck in your Head

> Q: After lying still for a while, I felt like I was 'stuck' in my head.

That's usually the first impression people seem to get, and it can be surprising. People meditate, work on letting their thoughts pass and so on, get some success - all the while not realising they have circumscribed their world into this little area. It doesn't really give any 'content' much room to arise and dissolve - no wonder people find themselves so "thinky". They are effectively "clenching their being" constantly. And tense, unmoving patterns spew out thoughts, no matter where they are in the body-space.

Another side-effect is that they are living their lives in "blind-sight". You are not truly out there in the world, you are only seeing it through a peripheral view, actually experiencing your *thoughts-about* rather than your *direct-sensing*.

Attention is not a Torch

> Q: What I mean by this 'stuck' feeling is that 'all' of my consciousness was sort of balled up there. Do you have any suggestions for moving it around? To the bottom of my feet, for example, or the corner of the room?

I know exactly what you mean. To get clear - because your "consciousness" is actually always everywhere - let's call it "attention" for now. The problem you have is that your default "attentional profile", its extent in space, has become defaulted and constrained to a certain area. You can temporarily force it out, but it'll spring back for two reasons:

1. You are trying to *move* it, when attention is not something that is to be moved - because it is not thing. The metaphor of the torch-light is incorrect, it is more like a 3-dimensional spatial filter, a "profile varying the intensity of experience across space".
2. You have accumulated structure/habit in your world where your attentional profile always settles into that shape, that location, probably with a 'felt-sense' boundary. Basically, you've ended up with a little "valley" in this area of your world.

Okay, the three methods described in the post are pretty much *for* this. First of all, adopt this assumption: Your natural state is to be completely open, without even an attention boundary - no localisation. Following the passive approach regularly (in which you *don't* concentrate, simply let go), your tensions and division would eventually unfold by themselves, and your attention would become increasingly open. But this takes patience, and you have to do it every day, and you have to not mistreat yourself (by forcing and pushing) in between times, ideally.

The secret to doing this more deliberately is: You do not *move* your attention to an area of experience, rather you *expand it to include that experience* in your area of attention.

The area you include doesn't need to be adjacent - what you are effectively doing is "increasing the intensity of attention at that point" - but it's initially helpful if it is. So, next time you're lying down, discovering you are constrained into your head area, let it be. Then *feel out* the tips of your toes, and include them. Gradually, *feel out* your whole body, bit by bit, in this way. Then *feel out* the space around you body, and beyond.

Remember, you are not really moving or expanding consciousness - that is already everywhere, what your experience is and is made of. You are basically including aspects of experience more fully in attention, and eventually dissolving the boundary of attention - the habitual valley - completely.

Switching Perspective

Now, this approach is focussed on the content. It *is* possible to short-cut this by switching perspective to the background space in and of which content arises.

Once you know that you are really the whole space, you can just switch perspective to it. That doesn't mean all the debris disappears instantly, but it stops being troublesome, you are opened-out, and the debris will even be slightly loosening during daily activity while you are in this mode.

Another quick shortcut is to include in your attention an external sound, such as distant traffic. Sounds are more discrete that images, and so attending to a sound often draws you to, and releases you into, the silence surrounding it. Finally, including (not focussing, remember) the sensation of space just behind your forehead (where "your pre-frontal lobes would be"), can also help, since the thought-generation tends to occur nearer the back of your head-space. In general, then, we want to avoid deliberately narrowing our attention, and find ways to encourage and allow it to open up without force - since force tends to paradoxically fix the current pattern in place.

Q: Would you trade continuity for super powers?

Discontinuity all the way (I love the idea of "discontinuities).

- We are always the same "background", but the content changes.

Discontinuities in the content would make life far more flexible. If you don't mind things appearing/disappearing, your circumstances changing dramatically, your environment shifting - you can have everything, potentially! But you can also *lose* everything, potentially. If you are willing to let your world be that ephemeral, then one moment may not lead to the next. All vision might fade...

Thing is, where was that notebook when it wasn't in your hands? It was just a thought in your head (or actually, a 'background feeling/knowing'). The thing itself wasn't anywhere. You never had it in the first place, much.

Q: Isn't the world already that ephemeral, it's just I don't perceive it to be.. yet?

Yes, it is, I would say.

The Model

My general model for this is, quickly:

- Think of yourself as the background of experience, the 'awareness' in which it arises.
- Experiences arise, and leave traces.
- Those traces then structure subsequent experiences, leaving traces, deepening patterns, creating tendencies.
- Unfolded objects > enfolded forms > unfolded objects > . . .
- Experiences then tend towards stability -> objects and narrative.
- We could call these laws (apparent physical laws, cause and effect), habits (repeated actions) and beliefs (lighter patterns structuring our perception).
- But: There is no "real" underneath. Like hypnogogia before sleep, sparkles > fragments > images > objects > environments > dreams. Randomness becomes stability, unfolding both deterministically and creatively.

Anyway, with that out the way, the content of our experience is just that, it's just what we perceive and nothing more. Objects are made of "eyes and fingers", with no solid backing. In a lucid dream, if you declare a new fact (state a new belief) and don't resist it, the experience comes to be. Content aligns with your beliefs. I think that waking life is very similar, albeit more stable and sluggish, because it has been around a lot longer than your dreams; it has solidified. But all that is preventing a complete discontinuity isn't the continuousness of content - that is illusory - it is the stability of the beliefs or 'enfolded forms' in awareness.

The Implication

If you start tinkering with your beliefs and expectations, your experiences tend to adjust. You get coincidences and synchronicities. It's as if your world tries its best to "line up" with what you've decided the facts should be. This is how "magickal traditions" all work at their root. But the kicker: Adopting a new belief, or "inserting new facts", is easy: you simply declare the new truth. No effort required. However, you must *completely let go of resistance to what happens, to the change, and to the new idea*.

That's quite frightening. Anything could happen. Getting extreme and unlikely: Say something happened in the past and you'd like to change it. Say you could, by simply lying down, letting go completely, and declaring it so - say you could suddenly find yourself "reset" to that time. Would you do it? If I told you (I'm not, but as an emotional experiment) that *this could be done*. Would you? I reckon you'd find it hard to make yourself do it. The implications for the reality of your surroundings, what "people" really are, etc, are pretty disconcerting!

An Experiment

You should try an experiment, via the Alan Chapman book maybe. Simply declare: "My book will come to me this month" or "My book is coming to me this month" - it has to be worded as a *present fact* - and let that become true to you. ;-)

Note: It's about the *feeling of it being true*, rather than imagining it in pictures or whatever. Simply the statement, and the acceptance of the feeling. It's a fun experiment. Whether it works, who can tell - - -

I've experimented a bit with discontinuities, but you have to be careful. The truths you adopt really do have an effect: So, if you start thinking poorly of yourself, for instance, then things line up very quickly to prove you right! I've seen depressive people enter massive doom-spirals because of that. So it's important to "think positive" - but not in the cheesy, "positive thinking" way - rather, in adopting a positive, desirable vision for your life as a *feeling*.

Personal experience is the key - decide for yourself what is true for you. Take on other people's ideas and see what they add to your own understanding/knowing. Yeah, 'love and light', that's the way. And remember you have to live the humdrum aspects of life as well as the more random/exciting/bizarre ones, while you are still in amongst it! :-)

Have fun - - -

Just Decide.

Lie down on the floor, in the constructive rest position (feet flat, knees bent, head supported by books) or the recovery position (on your side, upper arm forward) and *let go to gravity*; just *play dead*. Let your thoughts and body alone, let them do what they will. Stay like this for 10 minutes. If you find yourself caught up in a thought of a body sensation, just let it go again.

After the 10 minutes, you are going to get up. *Without doing it.* Just lie there and "decide" to get up. Then wait. Leave your muscles alone. Wait until your body moves by itself. This may take a few sessions before you get a result, perhaps many, but at some point your body will just get up by itself. Once that happens, avoid interfering with your muscles and let your body go where it will, spontaneously and without your intervention.

This is how magick works. All you need to do is, *decide*. As Alan Chapman says, "the meaning of an act is what you decide it means". But you don't even need an act. You can just *decide* an outcome, a desired event, to *insert a new fact into your world,* without a ritual. Just decide what's going to happen. **Just *decide*.**

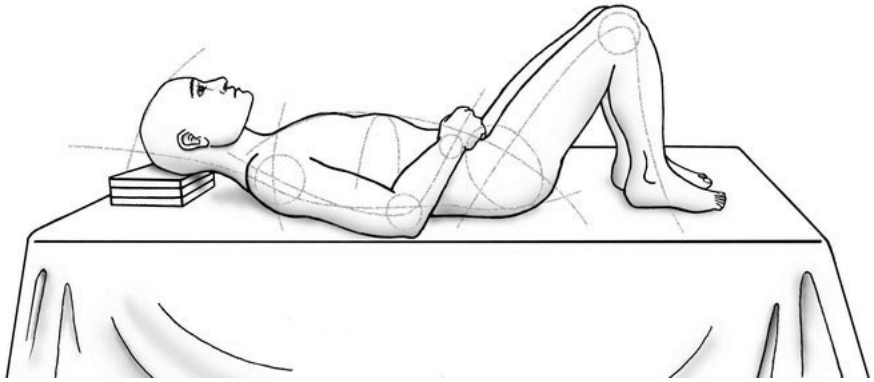
Decide to be totally relaxed. Decide to feel calm. Decide to win at the game. Decide to meet that person you've dreamed of. Decide to be rich. **Decide to triumph.**

Because **in this subjective idealistic reality, where the dream is you, what else is there to do?**

I'd prefer to be committed to the idea that **it can all be effortless**, and that all I need do is **make the choice that what I want to happen will happen**, **and it will.**

Daily Releasing Exercise

- Twice a day, 10 minutes, lie down in the constructive rest position. On the floor, feet flat, knees up, head supported by a couple of books, hands resting on your lower torso.



- Completely let go to gravity. Give up totally, play dead.
- If your body moves or thoughts come up, let them be. Just let them release without interference.
- If you find your attention becomes focused on something, the same: just let go of your attention. Give up, again.
- At the end of the session (don't worry about exact timing), decide to get up, but don't make any movement. Wait until your body moves by itself. This won't happen for a while, but during one session, it will.
- In general, resist the urge to interfere with your body and mind, to push it along. Settle back and let it run at its own pace. Over time this will "open you out" and make you feel more grounded.

A few other things:

- Throughout the day, whatever you do, try and include - *not* focus upon - the area of your lower abdomen. And when it occurs to you, *move from* that location. For example, when walking down the street, rather than moving your muscles or thinking ahead to your destination, move that centre and let your body follow it. Over time, this gives you a stable persistent aspect to your experience.
- Whenever it occurs to you, or whenever you notice you are over-focused on something, pause and *"cease!"*, and then mentally "feel out" into the space around your body. Above, below, behind, in front, around. And feel how that space goes on forever. Sort expand your sense of "presence" to fill the room, and beyond.

All of these things, taken together over time, will help have the effect of making you feel that **you are a stable, powerful "space" in which your experiences appear**, rather than a little ball of vulnerable attention that can be batted about by whatever winds of thought and circumstance arise.

Try this:

- Sit down. Quietly.
- Decide that your body is a "shell". You are simply an observer of its movements.
- In other words, you *do not interfere*. You simply allow your body-shell to *move by itself*.
- Command it thus: "shell, go to where <object> is"
- Wait for the shell to move by itself, to wherever it wants to go.
- Enjoy being reunited with <object>

What is the word that even in plain sight remains hidden?

Answer: Hidden

Super-Simplified Models of Reality

One of the outcomes of Oneirosophy is that, since all experience is effectively dreamlike and is you, we recognise that models of reality are pretty arbitrary and pattern-based. However, we do usually feel we need of some model or metaphor in order to contemplate and direct our experience. And indeed, it is discovered that a fully absorbed model itself behaves as an "active metaphor" which *shapes* our experience.

I was briefly musing about what the most basic *but useable* version of my idea of reality would be, ending up with the text below.

TG's Super-Simplified Reality Model™

Think of yourself as an *open holographic conscious space*.

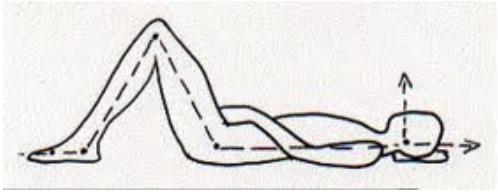
- All patterns are present *right now* and active *right now*, dissolved into this space.
- Nothing is hidden or elsewhere; such patterns are simply not activated at an intensity level that is noticeable.
- Meanwhile, there is no time or space, other than as a formatting pattern.
- All content is 'imagination'.

To bring something into experience, we *imagine or recall that pattern*. We do this simply by intending to do so. Everything else is then completely automatic.

- The first step is to decide to enter a state of detachment and absolute allowing. This is to cease the re-activation of current patterns and allow them to yield or subside.
- Optionally, one may also spend time imagining an open empty space, in order to clear oneself of residual experience.
- From then on, one does *intending-imagining* to trigger experiences you want to have.
- Our identification should be with the open space, rather than with any particular piece of content that appears within it.

Okay, I'm just going to throw out some random ideas here and maybe something will be useful. For general things:

- ***Daily Releasing Exercise*** - I've mentioned this before but I think the single most important thing is to allow your attentional focus to relax out. So do a daily releasing exercise where, for 10 minute maybe twice a day, you lie on the floor (feet flat, knees up, couple of book supporting the head) and "play dead".



  Give up completely - to gravity, surrender to God, abandon yourself to open space, whatever. Allow your body and mind *and attentional focus* to move and shift as it wants. Think of it as allowing your nervous system, or your perceptual space, time to unwind and cool down. The trick is that releasing of attentional focus. If you notice yourself fixed on something, just release again.
- ***Be The Background Space*** - When you have spare moments, close your eyes and "feel out" with your mind, go looking for the background space in which all experience arises. Feel yourself to be that peaceful aware background and stretches out forever. When going about your day, switch your perspective to being that background. Since the space goes on forever, you can realise that there is nothing beyond that. There is no world outside that is "happening" while you're not looking at it. All there is, is the immersive "world-thought" that is appearing in your mind right now.

An expanded version of the above ideas can be found in *Overwriting Yourself*.

- ***Fun With Imagination*** - You should always treat imagining as if it is a *direct interaction* with your private world. You are *literally* adjusting the relative strengths of various patterns by doing it. You don't need to worry about passing thoughts; they're just telling you the relative states of the world-pattern as it is. However, you should only deliberately imagine/say things which you would be happy making a more dominant contribution to your ongoing experience. This shouldn't be seen as a task though - it's *fun* to imagine things you'd like to happen, to make vivid your desires! Do so regularly for both what you'd like to happen *and also* to revise previous experiences into the desired version.

The last bunch of posts, including *All Thoughts Are Facts* and *The Imagination Room*, expand on this.

For other stuff, you just have to experiment. Play with the idea that the world you see around you is an immersive 3D sensory thought, and that you could "declare" that is going to happen, assert new facts, or assign properties and meanings to objects and events. Mostly, try to view it as a 3D pattern which *has no depth* - in other words there is no deeper world behind it, supporting it.

Some thoughts, perhaps you'll find useful.

Priority 1: Give Yourself Some Time

I'd say the first thing to do is get yourself some breathing space, using a daily exercise. You'll be tempted to think you need to get a grip, to keep control of yourself, but it's actually the opposite.

The important thing is to *release a hold of your attention* to allow it to open out and relax by itself. Thing of this as letting your nervous system "cool down". You don't *do* anything to achieve this; it's like allowing a scrunched up ball to open by itself.

By analogy: The opposite of clenching a fist isn't to hold your hand open, that's the same mistake in the other direction. The opposite is to *cease clenching* and *allow opening*.

This is a small amount of time, twice a day, where you let the world just do as it pleases, flow as it likes, and you give up responsibility for that time period. You'll like it. :-)

Priority 2: Treat Things Mechanically

Okay, the second thing is to not worry about trying to understand what's going on or how it works or any of that. You're not going to bother trying to control your feelings or your thoughts; they're just passing stuff. Do the exercise, and *one other thing:*

Every night before sleeping you are going to let go in the same way as the exercise, and then you're going to do something. But you're not going to bother about what happens as a result. It's mechanical. All that's required is that you do the thing, which is like asking for a "preview":

- Ask to feel how you'll feel when things are fantastic again.

And just let happen whatever happens. It comes or it doesn't. If you feel something rising up then allow it, that's just a bit of time-out for you to enjoy the feeling of what's coming down the road. If it doesn't, then you've not had your preview that night. But it's just a preview remember, the change is already there in the future coming at you anyway. Just by you having read this and knowing it. The point of both these suggestions is to give yourself some time out to let things settle. You don't need to *do* anything for things to turn around other than embracing any ideas and opportunities that might occur to you (and they will); it's about giving yourself a break and getting out of the way.

Priority 3: Think About Your Ideal

Okay, that's the basics taken care of. You've now given yourself some time-out, you've asked to be reminded how you'll feel when things are turned around. The last bit is, do you have an idea of what your ideal situation would be? Practicalities don't matter here, it's about knowing what it would be like. What you want to do is, maybe once a week, reserve some time to really mentally explore what you want. But explore it in terms of *how it would be when you are experiencing it*. Really immerse yourself in it and do it for the sheer enjoyment of exploring the experience and feelings of it. It can be easy when we are in a "stuck" situation to not allow ourselves to creatively generate the ideas and directions that we'll be moving towards. Again, though, remember that this is being done just to get yourself rolling again - there's no "right" way and there's no pressure about it. This is for fun.

The actual "happening" of things will happen to and for you. Your responsibility is simply to give yourself a break, to let your mind explore attractive ideas, and to follow intuition if it arises.

An Imaginary Tree

An Imaginary Conversation About An Imaginary Tree

> If a tree falls in the forrest and nobody is there, doesn't it make a sound?

Well, no, because "sound" is a word indicating a human experience. And with no experiencer, there is no "sound".

> Okay, but there's a vibration produced by the impact, yes?

Well, no, because "vibration" is another sort of observation, detected by feeling or by instrumentation. With no person or instrumentation beside the tree, there is no "vibration".

> So if I put a detector by the tree, and get a signal on my equipment miles away, there was a vibration?

You might call it that, but in fact what there will be is a light illuminating on your equipment. The "vibration" will be a thought in your mind, as a result of that illuminated light.

> But, if I go back to the forrest, I see the tree lying there, it *must* have fallen, even if I wasn't there!

No. Right now, imagine a tree in the forrest. Okay? Imagine that tree wobbling, tumbling, crashing into the ground. You are imagining the tree "falling", yes, experiencing the "falling" of this tree?

Okay, now - *don't* imagine that.

Did the tree still "fall"?

And is there a forrest? If so, where is it? Can you point to it?

May your dreams set you free.

Complements: WeirdWay – A Selection

weird (adj.)

c. 1400,

- **"having power to control fate"**, from *wierd* (n.), from Old English *wyrd* "fate, chance, fortune; destiny; the Fates," literally **"that which comes,"**
- from Proto-Germanic *wurthiz* (cognates: Old Saxon *wurd*, Old High German *wurt* "fate," Old Norse *urðr* **"fate, one of the three Norns"**),
- from PIE *wert-* **"to turn, to wind,"** (cognates: German *werden*, Old English *weorðan* **"to become"**),
- from root *wer-* (3) **"to turn, bend"** (see *versus*).
- For sense development **from "turning" to "becoming,"** compare phrase turn into "become."

Utthana - Consciousness as an Extended Capacity

Physicalism is the philosophical perspective that everything which exists is either physical or reducible to the physical. The physicalist therefore naturally contends that the "ontological primitives", or fundamental constituents of all of reality, are a handful of subatomic particles. The physicalist's worldview, when boiled down to its most straightforward form, is that every phenomenon in nature can be, and has been, constructed from the dynamics of these particles and the peculiar, quantum laws which they obey. While physicalism is a fashionable and popular philosophical position today, it is not free of critique. The most notorious and difficult of these critiques of the physicalist's model is the famous "hard problem of consciousness". The consciousness problem goes as follows: these subatomic, quantum primitives are apparently not conscious and the emergence of consciousness from an interplay of inert, non-conscious "stuff" is inexplicable. Physicalists have had a hard time reconciling this, and have largely ignored the problem and continued to reduce consciousness to the physical.

The most popular form of physicalism, for example, is of a reductionist variety: reducing the experiential nature of the world to the functions of the physical brain. Reducing experience to the functioning of an organ, adding this intermediary between the experienced world and the experiencer, may seem natural and intuitive to those familiar with neuroscience, but is actually rather problematic. Granting that it would be possible for conscious experience to emerge from the purely non-conscious matter of the brain (which remains inexplicable) the worldview that results from this understanding is bizarrely self-defeating. There is almost no difference, in this brain-consciousness model of physicalism, between dreams, hallucinations, and waking life. The latter is apparently the result of electromagnetic stimulation arriving to your brain from an external world (although we never have direct access to this world) whereas the former two are a sort of masturbatory self-stimulation of the brain without this external input. In the case of all three, our experience of the world is, in fact, an experience of our brains and only our brains – and never an experience of the world itself. In other words, at best, we can experience an imperfect copy of reality, filtered by a lens which cuts out more than it allows through. We are sitting in the electro-chemical movie theater of our skulls and played a film which, apparently, gives us a glimpse into an inaccessible world beyond the theater.

What reason do we have to believe that the film is providing us with a comprehensive worldview? Or even a particularly accurate one? Or, given the theory of evolution, one which is not merely adapted to our particular biological needs but genuinely representative of objective reality? We have none. The brain-physicalist's world beyond the theater of our skulls is odorless, tasteless, and colorless, mathematical and electromagnetic, lacking nearly all of the traits we associate with the world that we experience. The physicalist here has stretched to create, in essence, two separate realities: the one which corresponds to all of our experiences, and the one which, despite its inaccessibility to us, is "out there", underlying the reality we experience despite being derived and understood entirely through the lens of the film. And, of course, given our experience with dreams and hallucinations, can we ever know that the waking life we experience is not merely some Matrix-esque simulation? To test a copy, one needs access to the original, and we have no such access and are, in fact, forever shut off from it. The internal reality of our experiences, inescapable and imperfect, is the only source of information we have about the inaccessible external reality, and is the source of all of our theories about the external reality's existence at all. In other words, if brain-physicalism is correct, it casts doubt on itself; it is metaphysics deduced exclusively through a kaleidoscope.

Those physicalists who avoid this approach may, and sometimes do, go so far as to simply avoid the issue by denying the existence of consciousness at all. Galen Strawson describes this denial as, "the strangest thing that has ever happened in the whole history of human thought, not just the whole history of philosophy." Strawson's approach is one of the relatively few alternatives to reduction or denial and his theory claims to circumvent the problem of consciousness' emergence while nevertheless maintaining a variant of physicalism. He does this by defending a philosophy called panpsychism, which argues that all matter is conscious, or "experiential", although the intensity or quality of that experientiality will correspond with the complexity and arrangement of the matter. It borders on a modern retelling of animism, but it does resolve the issue of the emergence of consciousness: it can now be deduced from its constituent physical components as all physical matter is simultaneously experiential. The panpsychist wishes to note that emergence, in this sense, is no longer exceptional. One example might be the existence of the property of liquidity, which emerges only when a sufficient number of hydrogen and oxygen atoms are arranged just so. In this case, none of the individual atoms can be said to possess the property of liquidity, and yet in sufficient combination, this property seems to arrive from an ontological nowhere. In the case of liquidity, or countless others, however, we do not find this apparent emergence to be philosophically unsupportable. We can understand a higher-level property such as liquidity as being ultimately deducible from the lower-level properties of the constituent substances. In other words, we can conceive of a computer program which could simulate liquidity given nothing but a full knowledge of the laws of physics and the nature of hydrogen and oxygen atoms. We can conceive of some property of "proto-liquidity" possessed by the atoms, some logical attribute which allows liquidity to explicably emerge. Just so, argues Strawson, with consciousness.

The question becomes, however, can we really conceive of subatomic particles possessing a "proto-consciousness"? Is it equally conceivable to imagine the emergence of conscious experience (e.g. red-ness or sweet-ness) from any properties of inert, physical material no matter how dynamic and complex? We have not the slightest reason to think that the inanimate physical particles of a rock or a table each possess an individual potential for consciousness, and that further each group or division of such particles possess a collective potential for consciousness. With no clear delineation, are we left to believe that at some very basic level, the constituents of self-awareness reside in rocks and tables? The merit of panpsychism may be merely that it at least allows for physicalism to work, but even there, it is only semantically a physicalist philosophy at all. Panpsychism is a capitulation of physicalism rather than its preservation, as the panpsychist by definition defers that consciousness is foundational.

If we are not to accept brain-consciousness, consciousness denial, or panpsychism, where do we turn? Can physicalism be preserved at all? A final nail in the coffin may well be the problem of Boltzmann Brains. Even if physicalism is true, despite our inability to identify a consistent explanation of our observable reality in physicalist terms, physicalism itself predicts its own utter unlikelihood. Physics predicts that it is far more parsimonious, more likely, more Occam-friendly, and least extravagant to assume that only a free-floating brain exists and nothing else. In other words, because brains can produce waking-quality experience during dreaming, which apparently doesn't require external-to-brain matter, it makes sense that for a statistical distribution of possibilities of matter arrangements, for every brain-in-addition-to-a-universe matter arrangement there must be countless brain-in-a-thermodynamic-soup arrangements according to nothing more than the foundational laws of thermodynamics. While the laws of physics, of course, do not explicitly rule out the possibility of a universe in which both brains and external physical objects exist, they propose that it is exceedingly unlikely that your specific brain is one that's surrounded by matter which exists in parallel to

all of the subjective experiences you're having (as opposed to the vastly more likely possibility of your brain hanging in the void of space, essentially dreaming).

So, rather than specifically strive to preserve physicalism, let's instead get to the heart of the matter. We must, as in any good philosophy, first do away with our presumptions and cut straight to the empirical reality of what we actually know. Immediately, the critical philosopher will discover that it is impossible to possess any information about reality which is not experiential and perspectival. This is the antithesis of the consciousness denial argument, the Cartesian fundamental. We know, first and primarily, that our consciousness exists. From here, rather than searching for an explanation for the emergence of consciousness in the world, we are, in fact, searching for an explanation of the world within our consciousness, for our conscious experience and perspective is already a given – and it is the only given, the only absolute certainty. Therefore before we attempt to define the world that exists outside, or external, to our conscious experience, we have to first establish that such a world exists at all.

We can begin by examining the logical conceivability of an external, objective reality apart from our consciousness. Can we conceive of, say, a chair, objectively? We will find that we can only envision a chair from a perspective or an angle. We can only understand its appearance in terms of shape, color, or dimension. We can only base our conception of a chair off of those things which we have seen. No matter how many of these tools we apply in unison, our comprehension of a chair, or any other object, is merely an amalgam of subjective, perspectival, potential experiences of it. Unfathomable in every way is the chair as such, objectively. We cannot imagine anything, no matter how basic, existing without perspective. In the spirit of Kant, a perspectival appearance seems to be the condition for our understanding of anything at all. Therefore experientiality, or perspectivity, is fundamental to the entirety of reality as we know it. Nothing can even be conceived of apart from it. Knowing this, we will not, as the brain-physicalist does, proceed to invent an objective, external world on the basis of absolutely no empirical evidence whatsoever. And we will not, as the panpsychist does, make this experientiality a property of some objective matter. Instead, we will simply conclude that consciousness is fundamental to reality in and by itself, independent of matter. We can be certain that consciousness is a necessary prerequisite for the entirety of empirical reality.

Adopting this position circumvents the hard problem of consciousness, of course, as that issue only arises when attempting to fit consciousness into a physical world, which we are not attempting to do at all. But this new position does not, immediately, explain the apparently close relationship between the brain and consciousness. If consciousness underlies all of reality, a prerequisite to anything conceivable, why are only beings with certain biologies conscious? In fact, why is consciousness "tied down" to anything at all? And a more basic question we must ask is, if consciousness underlies all of reality, what does that mean for our metaphysics? In what way does something, or anything, underlie reality itself? These questions will be addressed in reverse order, from broadest to narrowest.

If we conclude that consciousness is a prerequisite of reality, where does this land consciousness metaphysically? From this new perspective, consciousness is filling a role quite comparable to the role filled by space-time in the traditional physicalist approach. Just as spacetime is a "something" which underlies all of the physical world, the capacity which allows for the existence of the material objects which constitute the physicalist's entire reality, from our new perspective, consciousness fills this role as the bedrock of reality. It serves as an underlying capacity, intangible in and of itself, which allows for the arising of the basic

constituents of the world: perspectives and experiences. We can imagine the "fabric of consciousness" in much the same way that we can imagine the "fabric of spacetime": the vital facility of reality.

This comparison deserves some clarification. The adopter of this consciousness-capacity theory may very well experience the same apparently-physical world that any physicalist does. She encounters objects that seem to be in space, physical laws, and a universe which seems external to her. The experience of an extended space-time enters into her worldview as much as the physicalist's. The crucial difference is that she sees space-time as a manifestation, not as fundamental. Fully aware that she can conceive of nothing which is not experiential and perspectival, she understands space-time and the physical objects within it as the comprehensible manifestation of the world, not the bedrock of actuality itself (which is her own consciousness). Unlike the brain-physicalist, she has no need to fear that she is getting a distorted or unreliable view, missing out on some objective "real" world, because perspectivity and experientiality are inherent features of her reality. She has no delusions of encountering a world which is free of either.

What of brains and their peculiar association with consciousness, then? If we imagine space-time as the perspectival manifestation of the "fabric of consciousness", consciousness permeates the entirety of space-time (as opposed to being attached as a proto-property to specific instances of physical materials within it). In fact, space-time is itself a manifestation of conscious capacity, the perspectival and experiential facility of reality. Brains, therefore, don't originate consciousness at all. Not dissimilar to panpsychism, consciousness as a capacity is present with or without brains – but unlike panpsychism, it does not arise as a property of the physical constituents of brains. Brains, instead, are physical manifestations of subjective conscious states...

This depiction pushes hard against our instincts. We are not used to thinking of consciousness as a field, as extended, or as present in the physical world – but, again, the physical world as we know it is inherently a conscious experience, inescapably perspectival and experiential. Consciousness' specific association with brains can be thought of as a matter of its fluctuations and concentrations, not dissimilar to the "warps" of space-time. Brain states, then, not unlike the oscillations in a radio's circuitry: these aren't producing the radio waves, but rather corresponding to their reception of them. In the model of consciousness as an underlying capacity, just as in the physicalist model of space-time as an underlying capacity, consciousness is fundamental to reality but does not necessarily exist uniformly. Brains are a reflection of this, peculiarities of consciousness' concentration or localization.

At this point, the physicalist-minded reader may have been pushed to the boundaries of what they are willing to accept. This metaphysics of consciousness as an extended field, as the underlying nature of what we perceive as space-time, is alien to the physicalist worldview. Besides philosophizing, do we have any evidence to support such a metaphysics? Is this mere theory? I would argue that the evidence is itself the existence of consciousness at all, undeniable as it is, unexplainable with any physical theories. But let's ask of it the questions we ask of any theory: does it offer testable hypotheses? Does it make any predictions which are distinct from those predictions made by conventional physicalism? By and large, it makes two predictions which are unique: first, it predicts the potential for a subtle, shared, collective unconscious, since the "concentrations" of individual, subjective consciousnesses are fluctuations on a broader field, and second, it predicts the potential for individuals to have experiences which could go beyond the constraints of a body's limited sensory and neurological faculties if the mechanism for consciousness' concentration were sufficiently disrupted (in other words, if the subjective experience could "delocalize" or "expand" out of sync with the brain state then the brain state could not be producing, but only locally channeling, the subjective

experience). Both of these are excluded by the traditional physicalist worldview while each logically follows from our alternative theory.

There are, of course, an absolutely enormous number of accounts of delocalized, dissociative, and expansive subjective experiences reported by countless individuals: out-of-body experiences, near-death experiences, transcendental meditation, the wide range of psychoactive chemicals and plants which induce dissociative and psychedelic experiences, and perhaps most obviously, dreams. Quite literally every person on earth has undergone at least one experience of this variety. The physicalist worldview crucially offers virtually no explanation for the existence of these delocalized, dissociative, and transcendental experiences reported widely across cultures and throughout history.

Such experiences fit in naturally with our alternative theory of individual conscious experiences as concentrations of a broader field, assuming our individual concentrations can be lessened or broadened. This, of course, would imply a lessening of an individual's brain activity corresponding with a heightening of subjective experience of transcendence or dislocation – whereas the physicalist would imagine brain activity would increase as the subjective experience was intensified – and our counter-physicalist prediction is exactly what we find. Psychedelic experiences have been associated with substantial decreases in brain activity, something in every way backwards and inconceivable in a traditional physicalist worldview. A study done at the University of Oxford in 2011 reported, "As predicted, profound changes in consciousness were observed after psilocybin, but surprisingly, only decreases in cerebral blood flow and BOLD signal were seen, and these were maximal in hub regions, such as the thalamus and anterior and posterior cingulate cortex (ACC and PCC). Decreased activity in the ACC/medial prefrontal cortex (mPFC) was a consistent finding and the magnitude of this decrease predicted the intensity of the subjective effects." Similar findings are associable with meditation and near-death experiences, with decreases and even cessation of neurological activity corresponding with intense and highly dissociated states of consciousness.[1]

These powerful subjective experiences are widely accounted for by not just personal accounts but also large scholarly studies and correspond precisely with our model of consciousness as being merely "channeled" or "concentrated" by brain states rather than miraculously arising from them. And yet these experiences contradict physicalism so severely that physicalists have developed a disdain for these sorts of experiences entirely, and any mention of out-of-body, psychedelic, or meditative experiences are prone to be met with hostility in academia, seen as perhaps fabricated or conspiratorial in their inability to be worked into a traditionally physicalist worldview. They are, however, precisely in line with the theory of consciousness as an underlying fabric of reality itself, which is precisely in line with our empirical evidence. And this is the case with a variety of phenomena which cannot be so readily dismissed as somehow invalid, such as blindsight (the ability to experience sight despite the absence of sensory input), which becomes far more explicable when our experiences of the world are not limited to their associated sensory and neurological faculties. Most unavoidably of all, dreams, bizarre subjective experiences undoubtedly routinely had by even the most hard-and-fast physicalist, remain inexplicable in physicalism, whereas when seen as the dislocation or dispersion of a concentrated consciousness, dreams become considerably more comprehensible.

We have analyzed most notable renditions of physicalism and have found that, even if we are lenient, it has a habit of self-denial and contradiction. It is undoubtedly fashionable and intuitive, but it crumbles under closer evaluation. When we examine empirical reality, we find only perspectivity, subjectivity, and experientiality – indeed, we cannot even conceive of the smallest, simplest thing without these. Consciousness

appears to underlie all reality and all potential reality, and the "world" we experience is a manifestation within consciousness, always and inescapably non-objective. The implications of such a perspective are varied and foreign, and perhaps most daunting is the very real sense in which the objects that arise in our experience, objects which we conventionally think of as being physical and external, are subjective and perspectival. The border between physical objects and ideas becomes much fuzzier. This world, despite its superficial similarities to the physicalist's world, can differ vastly in its implications, and while many of these implications would require entire papers of their own to explore at length, others can actually be observed and experimented for. Understanding consciousness as an extended capacity does not come naturally or readily and may require the reconsideration of many default, conventional assumptions we have about our world – but when critically analyzed and viscerally digested, it opens doors that physicalism had shut, and others which had been masked entirely. As long as these doors remained closed and physicalism, despite its failings, continues to quietly permeate all of philosophical discourse, our intellectual progress will be unnecessarily constrained and our understanding of reality itself will remain stifled and confused.

[1] *As a matter of clarity, I don't lend much weight to neuroscience as a general rule. I'm not particularly concerned with the findings of what the brain does or doesn't do under these or those conditions. I include this in order to make clear the internal contradictions of physicalism and the idea of brain-based consciousness.*

AesirAnatman - Dream experiences related to the supposed relation between the mind and the brain

So we all know the two basic arguments used to assert that the mind is identical with or rooted in the waking brain.

1) Chemicals which affect the brain alter your mind. Therefore your mind is influenced by physical objects.

2) Different regions of the brain can be measured and associated in their activity with various forms of mental activity.

Of course in principle these are obviously fallacious arguments because in principle you could have similar dream experiences regarding dream brains. However, arguments are much less convincing than experience so I set out to have the corresponding dream experiences myself.

The first one I had many months ago. It was a non lucid dream. I was in a grocery store at night shopping. I met a friend there and he asked me if I wanted to smoke cannabis and I did. So we went out and smoked. Within a few seconds I began to feel high. But not like I was high on weed awake. It was a totally unique altered state of consciousness. I woke up later and was thinking 'wtf!? How did dream neurochemicals affect my dream brain and then my chemically altered dream brain affect my consciousness?' I realized it was all an illusion of my unconscious dreaming mind. Then I thought 'aha! Well of course it was and so it is when I use any mind altering chemical when awake, even something like caffeine!' This dream arose in context of a lot of contemplation of the nature of drugs and psychonautics in relation to subjective idealism.

After the first dream I decided I wanted to have one other similar dream experience. I wanted to get a brain scan from a dream doctor and have them explain how the dream brain regions affected my mind. I commanded myself to create this sort of dream during my next random lucid dream. I visualized the basics of what doing that would feel like and habituated the idea that this is what I would do in my next lucid dream. A couple months later I had this dream when I became lucid. When I became lucid I decided that I had an appointment set up at a local brain doctors office. I then decided that the office was just down the street. I entered the building and the decor was unusual for a doctor's office. Occult symbolism everywhere. Pentagrams, books about voodoo, the tree of life, little talismans everywhere. I walked into the office where I decided they had the brain scan machine and the doctor was waiting. I sat in the chair opposite the doctor and their brain scan technology was different from ours. It was a c-shaped piece of metal which moved above your head from front to back and there was something like an iPad in front of me and one in front of the doctor which displayed info about the system. The doctor tried to have a conversation with me but I knew the risks for me of getting lost in a conversation with a dream character while lucid, so I ignored her and clicked the go button on my screen. It happened very fast. Then I got up and looked at the doctors screen where the results were shown. It was different from what our brain readouts look like. This was brain shaped, but it was a 3d network of lines indicating connecting parts of my dream brain. Where the lines connected were brain nodes. Each node had a number associated with it indicating the level of development and degree of use of that node. Different regions were marked in different colors to indicate function. After I understood the results of the scan I immediately became bored and flew out the window superman style to go have lucid dream fun. My experience with brain scans and drugs and conversations about brains causing behavior and

feelings had totally changed. I just don't take the ideas seriously anymore. They no longer feel like an ideological threat.

Theses two experiences, particularly the second, have deeply solidified my view of brain centered arguments for the nature of the mind as totally unconvincing.

> **TheReadingCouch**: Many people by default consider the brain as the physical locus of consciousness. This is often experienced as a subjective presence on the centreline of the head, a few centimetres behind the plane of the eyes. It fits neatly with a consciousness primarily shaped by visual perceptions, and the placement of nose, tongue and ears feed into this habit of thought. Much of my imaginative thinking is visual in nature, and this lends itself well to a consciousness-in-skull mindset. In many human cultures this default locus of consciousness is conceived of being in the heart, not the brain. This seems to have been the common view around two thousand years ago, having undergone an upward migration since that period. For most of my life I recall perceiving my 'self' as having a physical location in my head. In recent years I've been thinking over how other people could perceive their selves as being in their chests. The idea seemed alien to me. While I was reading the above article, I experienced a shift in my internal point of view from head to chest and back again. It's not very much, but considering just how hard it is for me to make such changes, it's significant.

Mindseal - Why might anyone want to study subjective idealism?

On the face of it subjective idealism appears to have frighteningly little content. To briefly summarize it, what does subjective idealism propose?

- Firstly, all that can be known and experienced is a product of one's own mind.
- Secondly, one's own mind cannot be understood in terms of one or any set of its products.
- Thirdly, all the specifics of knowledge and experience are volitional or subjective. (Volitional and subjective are synonyms here. They mean the same thing.)

And that's about it.

So isn't this rather thin? This philosophy tells us nothing about the color of the sky, or whether or not there even is such a thing as the sky. It tells us nothing about the shape and the size of any body. It tells us nothing about whether or not music exists and which sort of music is best. It tells us nothing about space and time even! It tells us nothing about the number of sentient beings: is there just one or are there many? Although it does suggest there is at least one sentient being: the reader. It tells us nothing about how best to relate to experience, including when we experience ourselves to be in the presence of what we believe to be other sentient beings.

Even from the POV of aesthetics, subjective idealism is so abstract, that to find beauty in it requires a very particular sense of beauty tending toward maximum parsimony and simplicity. So there is a possibility of someone studying it for its aesthetic beauty, but I want contend it won't be that for most people who might want to study it.

So what might the utility be?

Hypothetically a subjective idealist can hold any sort of axiomatic commitment(s). A subjective idealist can even hold a commitment to the axioms of physicalism. If so, what is the difference then between a subjective idealist holding a commitment to physicalism and a bona fide physicalist? The difference is that a bona fide physicalist doesn't feel that the postulates of physicalism are a choice. A physicalist will feel as though the truth of physicalism somehow impresses itself upon the mind whether one likes it or not. So in other words, in the language of subjective idealism, a physicalist is someone who has othered or disowned one's own commitment to physicalism and is no longer consciously aware of it.

And these sorts of othered commitments can be the strongest ones. These are the commitments that are tacit, unspoken, default, instintinctual. They're unspoken because they're so "obvious" that they don't need to be mentioned. They're so widely and pervasively assumed in the subjective sphere of one's own mind that one needn't discuss or think about them. And there is a lot of power in this. Allowing one's own commitment to become tacit and implicit to the greatest possible degree makes the experiential consequences of that commitment very stable and densely apparent.

And now we can understand why someone might want to study subjective idealism.

Simply put contemplating subjective idealism returns a sense of personal conscious choice to one's deepest core commitments. And this in turn opens up the possibility of making a change at the most profound level of one's relationship to one's sphere of experience.

This suggests a strong theme of discontentment at the deepest level of one's phenomenal reality. Why would anyone even think about changing one's fundamental axioms about phenomenal reality if the person considered them even remotely workable?

And it also suggests that one is considering alternative commitments. So if not physicalism, what then? I suggest that subjective idealism itself is too thin, too abstract, and so I don't think it can replace physicalism by itself. Becoming consciously aware of one's commitment to physicalism weakens that commitment, but if we're not going to contemplate any alternatives, there is no point in weakening one's perception of physicalism.

Another thing to consider is, do we want to jump to just one long-term alternative? Or do we want to develop a more complex system of relating to one's experience through the lens of more than one commitment in parallel?

And if more than one, then how many? Two? Three? More?

There are so many possibilities here that I cannot even imagine them all. I just intuitively feel that the choice here is mindblowingly wide open. My own ready imagination is restricted by prior expectations. What I might be able to imagine tomorrow might be different from what I can imagine today. What one can imagine in principle is different from what can readily imagine right now.

One choice that's obvious to me personally is going for subjective idealism plus a dual combination of physicalism and solipsism. So one way to exercise this is to relate to one's experience as a physicalist during most typical activity, but to relate to one's experience as a solipsist during a magickal ritual. There are many possibilities, and this is only one, just as an example. Another possibility is to relate to one's experience as a physicalist when comfortable, but in times of crisis relate to one's experience as a solipsist. An obligatory car metaphor is that you use cruise control when the driving is safe, but take manual control of the car when it's potentially dangerous. So this presupposes being able to shift one's manner of relating when necessary, and this implies that one has to be aware that even such fundamental and axiomatic commitments as physicalism are voluntary, and this is exactly what studying subjective idealism can accomplish.

Other slightly less obvious possibilities can include: living with the ability to switch on demand between animism and solipsism. Jumping to full-time animism, where subjective idealism is only a realtively brief transitional period necessary to accomplish the jump. One can even live with the ability to switch between physicalism, animism and solipsism. Or one can live with the ability to switch between animism and physicalism under the framework of subjective idealism.

So it seems to me that if one wants to be able to switch rapidly between two or more sets of fundamental axioms regarding how to relate to one's experience, then subjective idealism is helpful on a long term basis.

And if one wants to just switch from physicalism to animism, then subjective idealism can be helpful as a transitioning phase, after which one can become a bona fide animist.

Another possible reason to study subjective idealism is to gain the ability to update significant details in your otherwise favorite system of core belief. So with the aid of subjective idealism one could shift one's commitment from physicalism A to physicalism B. As an example, maybe in physicalism A faster than light travel is impossible, and in physicalism B it is possible.

There is another powerful reason to never become bona fide anything other than a subjective idealist. And that is, you may realize that no set of axioms about how to best relate to your subjective experience is going to be desirable forever. Since you anticipate the need to switch at some point when you grow tired of a certain way of life, you may want to *keep yourself ready* for such change by having never allowed yourself to get to the point where some core metaphysical commitments have become instinctive and unconscious. That way if you realize you may want to live 30 human lifetimes as an animist, you could do that, and then on your 30th lifetime you could switch to say physicalism without any particulalry arduous spiritual effort, provided you kept yourself a subjective idealist with a commitment to animism and never became a bona fide animist.

Mindseal - What is 'mind' the way I generally use the term here.

The mind is a threefold capacity to know, to will and to experience.

I call it a "threefold capacity" because there is no knowing without willing and experiencing. No experiencing without knowing and willing. No willing without knowing and experiencing. In other words, the capacity is one indivisible whole, but for convenience we can identify three sides to it. There is a side of knowing. There is a side of willing. And a side of experiencing.

So from this it should be obvious that the mind as such is not any of the specific mental states, individually or in any combination.

So why don't I call it "consciousness" like some others? That's because we have a concept of subconsciousness, and there is even a concept of superconsciousness. Both sub- and super- are outside the range of customary awareness, but sub- is kind of dumb and it's best at following orders, whereas super- is more intelligent than your customary level of intelligence and is omniscient.

So because consciousness is bracketed by super- and sub- I find it best not to take consciousness as the ultimate ground. Instead I take mind as the ultimate ground. This avoids a mistake of taking the most obvious level of appearance as something ultimate. And this is consistent with a subjective idealist position of anti-realism, which is an idea that how things appear is not how they are. Another way to say this is that appearances are suggestive rather than informative. Appearances are subjective. They pertain to a certain commitment, to a certain manner of dreaming, and are not indications of anything "out there."

Also, knowledge with the most experience-defining power is tacit knowledge. The strongest and most influential knowledge is outside the customary range of consciousness, so drawing people's attention to consciousness will be bad form for the weird way. If you're going to want to play with your experience at the most profound level you will need to become reacquainted with the deepest and most implicit forms of knowledge. You'll have to make conscious what formerly was sub- and super- conscious so that you understand what's going on and why it's going that way. Once you understand it, you have the power to change it. You cannot change something you don't understand. If you don't understand yourself, you cannot change yourself. If you don't understand the world-appearance, you cannot manipulate it. You cannot manipulate a black box.

Or put another way, you're already always manipulating everything, but because of the narrowing of consciousness and because of being obsessive about certain narratives (primarily physicalism, but not limited to that), you lose awareness of the options that you still have and it then feels like things are beyond your control. In fact getting things to feel as though they are outside your control is one kind of magick in and of itself.

So then what is knowledge? What's the difference between thinking and knowing or believing and knowing?

Knowledge is an assertion you're willing to *stand on* without hesitation and without wavering. Because such assertions are ultimately not grounded in anything other than your own commitment to them, they're in a sense insane (depending on how we define insanity). So all knowledge, as my friend Aesir puts it can be regarded as a form of insanity:

> If we start with the conventional idea that having confidence in a belief without justification is irrational and insane, then all beliefs, all possible perspectives, are insane. There are no objective, perspectiveless perspectives. All belief systems are fundamentally irrational and baseless. Because you must adopt some perspective to live, consider your present mode of insanity. Understand it, and find the ungrounded assumptions which guide your life. Is this the insanity you desire over all other possible insanities? Is your subjective reality working the way you want?

I am pretty fond of this paragraph.

So thinking is the most volatile mental activity, and believing is when some ideas begin to gain prominence in your mind as your commitment deepens. Beliefs affect behaviors and major life choices. And the strongest and most implicit form of commitment is knowledge. Compare "I believe the sun will rise tomorrow" to "I know the sun will rise tomorrow."

Probably most knowledge of the kind we'd be interested investigating is something habituated and tacit because once you refuse to waver on an assertion and begin living with it, it becomes more and more automatic, and once it becomes fully automatic it slides away from your consciousness, you don't notice it anymore per se, unless you remain vigilant. But when potential knowledge drops down to its tacit form and becomes actual lived knowledge, it's the most powerful! So for example, how much do you doubt that the sun will rise tomorrow? How often do you think about the sun rising tomorrow? I bet zero times on most days? Probably zero times in any given decade? If you ever doubted such a thing, it's probably just now. But probably not even now. Probably even me asking the question about the sun maybe not rising tomorrow is not enough to stir genuine doubt. This is the power of knowledge. You *know* the sun will rise tomorrow. That's the power of your subjectivity!

Subjectivity is not a gradient. It's not possible for you to be more subjective or less. It's not possible for anything else to be more or less subjective. For something to be subjective it must pertain to a point of view. What does it mean something pertains to a point of view? It means something only makes sense or only appears under certain mental conditions and at no other time. If something pertains to a point of view, it means outside of that specific point of view, it is inaccessible, unknowable. If you understand subjective idealism, you have to realize that all specific features of your experience from the subtlest to the grossest levels are private and unique to your point of view.

It's crucial to understand what a "point of view" really is. It's not the case that Nefandi has one point of view and Aesir another and so on for everyone of 7 billion people. No, no, no. That's not subjective idealism at all. In subjective idealism the understanding is that I have a point of view. From that singular point of view I experience Nefandi and all the other people. All these experiences pertain to this one singular point of view of mine. And because of that, once I begin dreaming, I usually don't know about Aesir, since it's not pertinent in most of my nighttime dreams. Of course the potential to restore the waking context exists in a *typical* nighttime dream, and thus subconsciously the notion of Aesir is still available as part of my commitment (overall mindset). But the point is, everything I know about any other person I only know *because* I have a point of view! In other words, I can't really know something that's not my point of view. I have no access to such!

So subjectivity is total and it doesn't come in degrees. Subjectivity doesn't increase or decrease. Instead *the content* of subjectivity can change. But the fact that all content is subjective is not going to change. The changes in content will fall along customary patterns most of the time, but if you change your commitment, the change in experiential pattern can be radical.

Generally the mind tends to operate in a certain style. It means certain themes are recurrent. Certain types of mental activity are habitual and recur regularly. A style of mental life can be called 'a mindset.' It is crucial to be able to distinguish the mind from a mindset.

The mind is a threefold capacity to know, to will and to experience. But a mindset is a specific style, a specific manner of using that capacity. That specific manner of using mental capacity can also be referred to as 'a commitment.' It's a commitment when you park on it and stay there. So you develop a certain style of mentation centered on certain postulates, and you park there. Once that's done, your postulates (gradually) acquire the weight of knowledge and drop away from your customary consciousness (unless you're doing something weird with your mind), and at that same time these postulates gain immense power, even to the point where people feel trapped by those postulates and begin seeking liberation.

If you understand anything I am talking about here you must immediately realize something like, "wait a second, so ultimately I am not even a human being." If you're thinking that way, you're probably really getting what I am talking about. If it never occurred to you to question your humanity or your membership on planet Earth, then you are reading what I am saying without any significant understanding.

Mindseal - Gaining confidence by facing challenges is limited.

When developing an ability to assert arbitrary propositions as knowledge it's necessary to have at least extraordinary courage, if not fearlessness. It is well known that one way to develop courage is by deliberately subjecting oneself to difficult experiences. Asceticism is a practice in that vein, but challenges don't have to be in the form of body denial or conventional personality denial as in the typical ascentic practices. Anything that puts one outside the comfort zone is a challenge.

For a thoroughgoing subjective idealist such challenges can at times be really outlandish, unreasonable and mad in order to be effective, because a more "usual" sort of challenge is just not necessarily going to be felt as a meaingful or interesting challenge. Plus, in order for a challenge to be effective at liberating one from rigid conventional habits it has to be intimately conceived. If one seeks freedom one must only undertake challenges of one's own design and refuse all other challenges as meaningless. That way one can take conscious responsibility for the challenge as well as understand the ins and outs of why this or that area of personal sensitivity must be faced head on in some case that's particular to one's subjective state. That way a challenge will fit neatly into one's own unique manner of development and it will correspond to one's personality in a way that's authentic.

Plus, I don't hear about many spiritually liberated people who are good at hitting the boss' deadlines. So rising to other people's challenges is something I consider a total waste of one's time and I don't recommend it. If ever the word gets around, you might have a line of trolls coming your way with all kinds of challenges for you. Plus, rising to other people's challenges is generally done with the desire to satisfy those people's expectations rather than one's own. But it is yourself that you have to convince of your capability and no one else.

Consider how this or that challenge would fit into your plan to liberate yourself from convention.

But there is a problem with challenges. The problem is that challenges don't prove anything, even to yourself. After all, if you rise to the occasion once, maybe it was a fluke right? So maybe you have to do it twice. But then again, two times might have been a fluke, so three times is better. But wait, those three times don't count because you were young and strong. Now that you're older you have to do it again to see if you can still do it when older. And so on. In other words, if one wants to doubt oneself, the possibility for a doubting narrative is *always* there!

That's why challenging oneself can easily become a trap of perpetual insecurity where one constantly feels the need to overcome this, that, and the other, to repeatedly prove to oneself one's own greatness. One might even come up with a slogan for this hapless attitude, "I'm only as good as my last challenge!" Maybe it will sound familiar.

Someone wise in the way of subjective idealism will recognize this trap.

The goal then is not to prove anything. The goal is to learn how to rest in the knowledge of capability, no matter what. It is that state of knowing that's the goal. Because ultimately such knowing cannot be justified by anything, it is essentially madness. So trying to attain such a state through a means that's entirely reasonable is not likely to work.

What I find works best is to rise to this or that challenge on occasion, but to do so sparingly, and to know that one's state of confidence and capability cannot be earned or proven. It cannot be proven to others, and it cannot be proven even to oneself. Rather, the knowing of capability is simply assumed without anyone's approval or permission. Once assumed one then commits to living in line with that knowing. And that's all there is to it.

Of course one major reason why such a tactic can work is precisely because of subjective idealism. So if you understand what makes subjective idealism true, you're not going to be entirely unreasonable in your madness. Then you might only appear unreasonable from the POV of convention.

> **Q**: How much of a difference would it make to have actually done something, or just to have resolved to remember having done that thing? Is there any difference, in a subjective idealist world?

There'd be no inherent difference, but you can hold that there is a difference. Subjective idealism allows you to structure your experience however you want, so long as you recognize that's what you're doing and take responsibility for it.

[Unknown: *Really* nice post.

> "What I find works best is to rise to this or that challenge on occasion"

Did this today. Went for a tennis match with an old friend and wound up *deciding* to have a really close match but ultimately beat him in deuce really late in the set. We wound up finishing 9-8 since "neither of us could break the other's serve". Like you said, no way it can be proven to yourself or anyone, you just decide to do it.

> "So if you understand what makes subjective idealism true, you're not going to be entirely unreasonable in your madness."

Yeah its ultimately a structure of empowerment. One that happens to be incredibly consistent, perhaps irrefutable. Doing challenges for the sake of enjoyment is okay *if* it is in fact enjoyable. I think the second it becomes a tool for the sake of validation is the second you've outsourced your capacity to validate yourself *to* some activity, within which your success, or lack there of, will determine your feelings of worth. **Doesnt make sense if you are the final arbiter**.]

Mindseal - Othering: subconscious mind is both helpful and problematic for the same reason.

Subconscious mind is a region of our own mind that's been so-to-speak "othered." We "other" it because we don't want to do boring and uninspired tasks like growing our hair and nails. Which is to say, even inside what we customarily consider "our own" being, there is all sorts of automatism. This automatism implies that the mind that's performing alterations, such as adjustments to hair length, to skin texture, and so forth, is not entirely under our control, and mostly we like it that way and indeed, demand it.

So this has at least two implications. On the one hand, boring and stupid stuff gets done automatically in the background. But, and this is a big but, precisely because auto- means "on its own" and it implies othering, it can all go haywire. Our little bot-mind can become HAL-9000. Unlike HAL-9000 our subconscious mind is not literally a machine. I'm using "machine" here as a clumsy and inaccurate metaphor. How would you like a disease or a strange growth you didn't exactly ask for? It can happen precisely because we offload this sort of thing from our conscious awareness, and so we give an (deliberately and gleefully) ignored region of our mind the ability to make some degree of independent choices, and those choices are not always good ones.

We don't like the world to stand still, waiting, while we make a decision where to place each particle of it. This is why the subconscious mind is a form of autopilot.

The good news is, it's not a completely independent mind. Like a computer, it does accept input from its boss - you. Also, if you like, you can completely eliminate the subconscious region of the mind, but warning, if you do that, time as you know it will stop, because everything will become suspended in relation to your own mentation (mental activity, mental life). Your mentation is the only thing that will move, and nothing else, and so, if your mentation doesn't move, nothing at all moves. Which is a very scary state to be in, and you may not enjoy it.

We are lazy fools. We like easy entertainment. We ignore the saying "if you want something done right, do it yourself." We love outsourcing because we're trying to maximize profits and minimize personal responsibility. If you find your world running away from you, it's because you've been too obsessed with having fun while hoping the world will automatically do the right thing. But precisely because you don't attend to that which is automatic, it doesn't have to do the right thing forever. It can begin doing a thing on its own, a thing which you no longer like. If this happens, you have to smack its arse and remind it who is the boss. Remind your subconscious mind whose mind it's carved from. Remind your subconscious mind who is the witness of all its antics. What is a producer without audience? If necessary, annihilate and crush your subconscious mind, until it utterly submits to being either eliminated or reprogrammed. However, just reminding it that you may do so, with the full knowledge and intent, will often be sufficient to scare the bejesus out of it, and gain its compliance. This is why Jesus said, if your eye sins, tear it the fuck out. Meaning, don't spare it just because it's yours. Whack everything that stands in your way, even if it's you, or *claims* to be you. Then you'll be boss.

And then you can be lazy again, because your subconscious mind will show you exactly what you like seeing. You'll have fun and relax. And the cycle will repeat. But it's OK, because who has limitless time? You do. So you'll just whack your subconscious mind again when the time is right. No biggie.

Mindseal - Twice perfect.

There are two polar complementary dimensions of experience: tolerance and expressiveness. When one's tolerance has been perfected there is no urgency to modify any experience to be something else, no matter what that experience may feel like. When one's expressiveness has been perfected, one regains the knowledge and the courage necessary to exercise intent along its full range of ultimate possibility, thus being able to manifest any experience that could be experienced even in principle. **This second perfection we know as magick.**

If you cultivate tolerance without expressiveness you'll be like a patient victim, able to endure but passive and lacking creativity. And if you cultivate expressiveness without tolerance, you'll be like a perpetually frightened maestro for whom magick is not a leisurely pleasure but a dire necessity at every turn in life.

May you all be twice perfect.

Mindseal - Subjective experiential anatomy of a person.

We've all heard of anatomy. Anatomy is body's structure. However, it's rare to talk about personal subjective anatomy. Subjectively we aren't our bodies. So then, what are we? What can we say about ourselves that is even remotely true? I will try to be as practical and as down to earth in my exposition as possible. Polemics do not interest me. What interests me is my own understanding and experience of what it's like to be me, and I imagine, you who read this are interested in what it's like for you to be you.

It's hard to say what I am and it's easier to say what I am not. So I want to begin with what I know I definitely am not. I know I am not anything that's optional, since I outlast all options. So for example, I know I am not a human body with its left arm up, because the left arm can be down and this doesn't remove the fact of personal experience. I know I am not a human body, because in dreams I've experienced myself with different bodies, sometimes even non-human ones, and still there I am able to exercise my will, able to know and able to experience. So all the things that appear to come and go, including the human body, and including the earthly world of convention which departs from the mind during every dream, I am not those things.

However, in all this there is a kind of constancy. There is a constancy of capacity. When my experience changes, my capacity for having an experience remains the same. So if during a spiritual vision I appear to have no solid body, my capacity to be able to experience myself as though I were inhabiting a solid body remains intact. When I close my eyelids, the view of the surrounding environment goes away, but my capacity to view the surrounding environment remains unchanged. So now a capacity appears to be a good candidate for what I really am. From experience and from analytical deduction, both, this capacity appears primordial. Even if I don't remember something, my capacity to have memory remains undiminished.

When I relax, my capacity for exertion doesn't drop off. When I tense up, my capacity for relaxation is not destroyed. This is true for any and all levels of relaxation and exertion.

Even if I can't *currently* exercise some area of a capacity, it doesn't mean I can't exercise it *even in principle*. For example, right now it's difficult for me to visualize an entire room with all its detailed contents, colors, textures and so on. But that and arbitrarily bigger and arbitrarily brighter visualizations are within my primordial capacity even if I do not yet have ready access to such. What we have ready access to can change, but it has no influence on the ultimate potential which doesn't oscillate.

I can contemplate my internal state and I can look out onto the surrounding environment. That means I am not located internally or externally, since both viewing directions are optional to me. So that means I am not inside anything. Nor am I outside anything. If I were inside something called "myself", I'd be surrounded by myself on all sides and be unable to examine the environment. Likewise, if I were inside something called "other," I'd be surrounded by the environment on all sides and be unable to examine that which we conventionally call "my own internal state."

Let's examine what happens when we might say "I feel cold." What happens? Who is cold? What is cold? It's not obvious at all and should be examined thoroughly. Right away I know the flesh of the body doesn't get cold, because no matter how cold the flesh gets on a body in the morgue, it doesn't suffer. Similarly, if I were to cut my arm off and freeze it, I wouldn't feel cold. So it can't be the body's flesh that gets cold when we say "I feel cold." So what else could it be? Does my mind get cold? Remember, the mind is a capacity. It's a capacity to know, to experience and to will. Can a capacity get cold? That makes absolutely no sense at all, at least not

in any ultimate sense, because ultimate capacity is always the same without any oscillation through time. OK, then what else could be cold? Not body. Not mind.

What else can get cold? I have an expectation of warmth. When that expectation becomes frustrated I report "I feel cold." So literally what gets cold is neither body nor mind, but my expectation and perhaps craving for warmth. But we don't usually say "my expectation and craving for warmth just got cold," do we? To me that's very, very interesting and useful to know.

We can say similar things about feeling hot, feeling pain, feeling itchy, and so on. Like what's itchy? Next time you might itch, try to remind yourself that neither your mind nor body can itch, and then see if you can meditate on that.

I've already mentioned capacity, and capacity has ultimate extent and ready extent. Your ready capacity is what you can do/be/experience either immediately or with very little training. And your ultimate capacity is what you can do/be/experience at all, in principle.

As I said the body is not what I am from the POV of ultimate capacity. However, from the POV of *ready* capacity, even though I am **still** not a specific human body, I am something related to it. So during every dream the conventional human body disappears and is replaced by a dream body, which for me on some occasions hasn't even been a human-looking or human-feeling one. And yet, I keep returning to something resembling the human body all the time. Not only do I return to a human body upon waking from a dream, but even in dreams there is a noticeable propensity for me to dream as though living through a human or human-like body. The specific visions of the body change often, roughly once a night at minimum, but the general character of me almost constantly centering myself on a vision of a human body remains the same in the near term. So what is that?

I've experienced myself dropping out of the human body while awake, and every time I felt fear and a desire to quickly recenter myself back in the familiar body experience. What is this? That's craving, (desired) expectation, habit. I'll just use expectation as the term. Strictly speaking we can analyze expectation the way we've analyzed getting cold. Who or what expects? We know the flesh doesn't expect anything. We know the ultimate capacity of mind doesn't expect anything either. So in an ultimate sense I am not my cravings or expectations, and yet I am dominated and affected by them so long as I don't take any measures to rid myself or free myself of them. But because I do have an option of ridding myself of any expectation, ultimately I can't be any specific expectation or any set of expectations. And yet, in practical terms, because I do commit myself to certain expectations, I become those expectations for the duration of commitment.

So although I know I am not a human body, from the POV of *ready* potential I must be an expectation for a human body. This is important. That means even at the relative level I can't say I am a human body. I am only an expectation of a human body, and this is something very subtle and very mental by nature, and hard to become aware of. The obvious thing to be aware of is the form of human body or the environment. But expectations aren't obvious nor is the understanding of oneself as a capacity, be it ultimate or ready.

Mindseal - Why simplistic ego-bashing and ego-denial are not part of the weird way.

All experience is perspectival. Which is to say, whatever the present experience is like, there are other alternatives that could have been experienced but aren't now. That's what "perspective" means. It means no matter what the experience is, it's *never* reflective of every possibility. It's also precisely because of this we don't rely on evidence. Evidence lies.

This implies choice, selection. **It implies volition. So subjectivity implies volition.**

And vice versa. If we start with volition, we'll end up with subjectivity.

Because of that, whoever is reading this, know that you can't ever die. Your conventional body could die and if or when it dies, it disappears as a vision in front of you or in front of others. It dies *because* someone is there to see it die. You were never born. All you can do is transform your perspective. But your perspective isn't created or destroyed except maybe from another perspective! But those other perspectives are just that: subjective perspectives! Not the truth. Not anything objective. Not gospel. Not data. Not dogma. Not "how it is." Even 100 billion such perspectives seemingly working together do *not* and cannot depart from subjectivity. If 100 people like strawberry ice cream, it doesn't make it less of a preference than if only 1 person liked it.

So if you understand this properly, you'll realize your own perspective should be the most important perspective for you. Your own perspective is the perspective by which you live or die, by which you rise or fall, and by which you feel pain or pleasure, and by which you experience wisdom or foolishness. Let me repeat: your own perspective. Your own. Not mine. Not hers. Not his. Not its. Just yours!

So a conventional image has a problem in that it's a story of limitation. For example, you're a man or a woman, but you can't switch or be both according to convention. (A hermaphrodite is neither man nor woman because to be both man and a woman means to satisfy the conventional demands of both men and women, and hermaphrodites cannot satisfy either such demand.) Nor can you be a neuter. According to convention you can only be in one place and not in two places at once. And of course there are more limitations that I don't have the time to enumerate. So *that's* the limitation a specific *kind* of self-image imposes, the kind that appears to be common wherever I look (I probably have something to do with it, yea?).

So don't bash your ego. Don't bash your image. Don't deny yourself or try to destroy yourself. Whatever you do, you'll always be something or someone experiencing something. Always. You don't have to be human. You don't need to have a body seemingly made of flesh (which is to say, you don't have to revolve around a tactile/kinesthetic structure in your experience). You'll never succeed in ridding yourself of yourself in any kind of *metaphysical sense*.

Listen, whatever you *actually* are, you can never change it. And whatever it is you aren't, you can never become it. So if you are anything, you can't get rid of it. And if you aren't something already, you can't become it. Think about it long and hard.

So when you perform magickal transformations, including when you transform your image or persona, please understand. There is something that transforms. And something that doesn't transform. If you have no idea what it is in you that doesn't transform you'll never achieve greatness. And if you think you'll someday be ego-less, you're just wasting yours and other people's time with that dead-end idea. You'll always experience

something and not something else. Even if you experience everything, then you're not experiencing a small fragment, so even "everything" would be a choice, and a limited one.

What's never limited is your potential. Your potential is not limited now. Hasn't ever been. And never will be limited. But whatever fragment of that infinite potential you will want to emphasize, stabilize, make bright, familiar, and reliable, it will always only and ever be a fragment. And that's OK.

So you'll always have some self-image. You'll never get rid of it. The best you can do is *stop being unconsciously inflexible about the specifics of what and who you appear to be* to yourself and to others. Stop bashing yourself because some Zen moron called "Zen master with an inka" told you to. Stop seeking mindless annihilation, because you won't find it. But if you think you can find it, fine, do it. Go ahead.

AesirAnatman - Modes of Reality Construction

Background Ideas

First, all of these modes of reality construction are contrasted in terms of how you relate your perspective to other perspectives. This is the essential differentiating idea. So, what is a perspective? At root, a perspective is a set of memories, beliefs, expectations, experiences, etc. which is contrasted with other sets of memories, beliefs, expectations, experiences, etc. (other perspectives). A perspective is a shape that intent can take. Your intent can take infinite shapes, so there are infinite perspectives available to you in the realm of potentiality. Whatever shape your intent presently takes is your actual, or manifest, perspective, as opposed to all the potential, or unmanifest, perspectives. (Don't take the distinction between actual and potential 100% literally here. The two blur into each other)

Objects and appearances

Second, let's look at what our idea of an 'object' is. An object is different from an object-appearance. The object-appearance is the immediate phenomenal aspect of an object. For a tree, the object-appearance is the visual appearances of the treebark and the leaves, the tactile appearances of the roughness of bark and smoothness of leaves, the fragrence of the flowers, etc. This is the object-appearance of a tree. Now what is our idea of the tree itself apart from these immediate appearances? We think the tree as a history as part of the world. And a future. We think the tree-appearance will transform and change in a coherent way according to the laws of nature which we think govern the transformation of tree-appearances. Our expectation that the tree consists of certain other tree-appearances if we touch it or look at it from a different spatial position than present. All of this can be summarized by saying that we have beliefs about how tree-appearances manifest and transform in our experience and world. The 'object' that is the tree is your memories, beliefs, expectations, narratives, etc. about this tree-appearance beyond it's immediate phenomenal character. The 'object' that is a tree is your *idea* of the tree. So, we have objects, and object-appearances (also, don't take the distinction between objects and object-appearences 100% literally. However it is very useful at this level of contemplation, imo).

Bodies and perspectives

Third, most objects that appear to us are conceptualized as in some way being dead. That is, they are not sentient – they are rigid material mechanisms, or rigid energetic flows, guided by some dead, fixed principles of motion and transformation. However, some objects are associated with perspectives. They are objects associated with life and sentience. We call these objects bodies. What are bodies and how do they work? How do we associate perspectives with bodies?

First, we need to differentiate three things here: body-appearances, bodies, and perspectives. Body-appearances and bodies are respectively a form of object-appearances and objects. The body-appearance of my friend is the way his body and face look, the way his voice sounds, or the way his body feels if touched. The body of my friend is my conception of that appearance associated with a 3D spatial object that I believe can be viewed from all sides, can move and transform according to certain physical rules, etc. The perspective is the state of mind I think of as governing the motion and changes of the body. This is in contrast to that which I conceptualize as governing the motion of dead objects: the laws of nature.

Just as the laws of nature are something I conceptualize as governing objects (which are ideas I use to give meaning to object-appearances), so too are other-perspectives something I conceptualize as governing bodies (which are ideas I use to give meaning to body-appearances). When I conceptualize an other-perspective, I can only imagine it as a perspective I could have. I cannot imagine a perspective from an outside POV. That's impossible (which is why we call perspectives subjective).

Observation v. Magick

Now, in general there are two opposing ways to approach apparent objects in the world. Either you watch your unconscious habitual manifestations of object-appearances and learn your unconscious ways of modeling objects, and you strengthen and reify those models (this is what implicitly happens when people assume objects are self-existent and external), or you exercise conscious magical transformative power over your idea of the object and the object appearance, to adjust your models of how objects and appearances unfold and manifest. Of course, this applies to objects like trees. When we assume the world is self-existing, i.e. when we want to understand our own habitual models of manifestation without destroying them, then we observe the world. By doing so we learn what patterns of manifestation are normal. As we develop an understanding of our own intentions and make them conscious, we can learn to use those understandings to interact with the world consciously and meaningfully. This is how we can come to learn how trees, or metals function in the world. We don't tamper with those manifestations consciously (for the most part anyway), and instead learn to understand them. Similarly, you can learn to make your intentions of how trees function conscious and familiar to you and then transform those intentions consciously. This transformation is called magick. Magick, or direct willful transformation of your intentions rather than the strict observation of them, is the way you control your body.

However, this also applies to the perspectives of others. When we assume other perspectives are self-existing, i.e. when we want to understand our own habitually manifested models of other-perspectives, then we observe the bodies of others. By doing so, we learn what sorts of intentions these other-perspectives consist of. We can only do this if we have a system of translating the actions of bodies into understandable intentions. But, the details of how that functions, and how from that language develops, are for another post. Anyway, as we develop an understanding of our own intentionally othered-perspectives and make them conscious, we can learn to use those understandings to interact with others consciously and meaningfully. This is how we can come to learn about the perspectives of others in the world. We don't tamper with those manifested perspectives consciously (for the most part anyway), and instead learn to understand them. Similarly to with objects, you can learn to make your intentionally othered perspectives conscious and familiar to you and then transform those perspectives consciously. This transformation is also called magick (specifically telepathic influence magick, and is often looked down on by humans).

The Modes of Reality Construction

In context of all of this, let's look at the three reality-construction modes I proposed in my original comment: Anarchic, Democratic, and Despotic.

Anarchic or Solipsistic

In the Anarchic mode, there is no respect for other-perspectives. An individual conforms their beliefs about objects, the world, and other perspectives to whatever they want and expeirences the world in context of their newly created beliefs. Such an individual is regarded as completely crazy and insane by human, worldly

standards. In fact, any convention whatsoever other than conventions consciously created and maintained by lucid beings would consider this mode insane. That's because humans usually think there is a 'real world' out there and changing your experiences and beliefs won't change the actual reality, which means you could risk destroying your real body and living in a state of delusion and hallucination. This mode, from the subjective idealist perspective, is by far the most powerful. It also can be the most isolating if misused (unless isolation is what you're looking for).

Democratic

In the Democratic mode, there is roughly equal respect for other-perspectives and your own-perspective. An individual conforms their beliefs about objects, the world, and other perspectives according to some collective system, and experiences the world in context of those new beliefs. There are two primary species of the Democratic mode: the scientific, and the magickal. In the scientific species, you study your own mental habits of manifestation (the patterns of phenomena in your experience). Others also study the patterns of phenomena in their experience (their mental habits of manifestation). Then, you come together and compare notes. Everyone agrees to believe whatever patterns were most common for most people, and to conform their minds to this majority habit. Eventually, deviant mental habits are eliminated and the world becomes more and more solid and stable and the same for everyone and not subject to alteration. In the scientific mode, this can continue until even models of how your inner worlds develop and people start to lose a sense of power over their inner worlds (e.g. my mind works according to fixed, scientific, rules = defining your own mental action in terms of chemicals, psychological models, etc.). Generally, this view is done with the belief that some 'truth' is being approached and more is being learned about it. It is hypothetically possible, however, to engage in the scientific mode from a lucid POV, if you so chose.

The other major species of the Democratic mode is the magickal mode. In the magickal mode, we don't all conform our minds more and more to our collective fixed habits. Instead, we all believe that everyone's beliefs exert some degree of influence on reality. i.e. you conform your mind to whatever most people believe, and everyone else does the same. The biggest difference with this mode is that you and others also have a role in shaping or altering reality. There is an understanding that individual can put pressure on the group-reality, and alter it somewhat. The more people who jump on board, the more your group-reality is altered. So, in this view, because most people are physicalists, the world will appear physicalistic. But if most people started to become animists, the world would start to look more animistic (i.e. in both circumstances, as other people's views changed, you would start to alter your views). Similarly, it might be the case that magickal traditions and beliefs that historically had more adherents might be more powerful than new traditions, if you make it a democracy of all people in history. Conversely, it might be a democracy only of all people presently alive, which would mean whatever belief-systems are most popular right now would be most powerful and most influential in reality. In this world, everyone can use magickal influence to exert *some* pressure on the nature of reality, but no one will override it 100%. So, you are less powerful than in the anarchic mode, but you still have a little power. And it allows for other people to self-define mostly. Of course, it's possible that the beings in your realm decide collective to take there reality to a place you don't want to go, just like the scientific mode or the Despotic mode. This mode can easily be imagined as a self-reified mode (the beings participating might consider it the 'real' or 'right' way that reality works), or as a lucid game mode.

Despotic

Last, the Despotic mode. This one is simple enough. It's when you conform your mind to another person or group's conception of reality. This takes two ordinary forms: either the adherents believe the authorities have some sort of privileged access to 'truth' (the 'right' beliefs) and they want to know those right beliefs and conform their personal beliefs to the truth (which would encompass organized religions and cults). OR. The adherents are forced to conform their minds to the authorities because the authorities have some sort of power over them (i.e. a state forcing masses of people to believe a religion (Medieval Christianity in Europe) or to believe state propaganda (totalitarian regimes)). I guess in principle a lucid individual might choose to conform their mind 100% to the view of another just as a game. Hmm...In fact, I just came up with a strange lucid/transcendent beings game that enlightened persons might play: imagine a system of rotating authorities. Every 2 years (or something), we let someone new be the authority on our group reality for a little while. That's something lucid beings might in principle choose to do.

Closing

I think there's a lot of fertile ground here for exploration of particular views and dream-modes and dream-games we could adhere to. But, it's important to remember that cultivating lucidity means realizing your power to transform your mind into any of these and other modes, and maintaining consciousness of your responsibility for and power over that state of mind throughout your experience. This is what I mean when I say you are the Lord God Almighty. I'm reminding you of your power over your frame of mind. I'm trying to wake you up and get you to be lucid.

So, my friends, may this dream-decoration on your ever-perfect mind serve you as a tool to help you dream the dream of waking up.

AesirAnatman - Relativism: Reality is a Contemplation of the Hypothetical

An Argument for Epistemological Skepticism

The most straightforward and common definition of knowledge offered by convention is that knowledge is justified, true belief.

First, knowledge cannot be true or false when there is no objective world to which your subjective beliefs might correspond. If you believe the sky is blue, you are not right or wrong, because there is no actual sky that is either blue or not-blue. There are only your experiences, memories, expectations, and structuring beliefs.

Second, knowledge cannot be ultimately justified. For a belief to be justified, it must be justified by other beliefs. So, the justifying beliefs for (C) “Socrates was mortal” are: (P1) “Socrates was a human” and (P2) “All humans are mortal”. But this justification is only contextual, presently. It assumes that P1 and P2 are already accepted as true. But, for C to be ultimately justified, we need to justify P1 and P2 as well.

Further, whatever beliefs justify P1 and P2 themselves would need to be justified in order to ultimately justify C, ad infinitum. If knowledge requires an infinite chain of justification, then there are no beliefs that have ever been ultimately justified.

Thus, *knowledge, as conventionally understood, is impossible.*

Maintaining rationality in context of illusion

Instead of being ultimate, it's obvious that justification is only and ever contextual. It's a way of demonstrating what beliefs make sense in context of certain assumed beliefs. It's important to note that you are free to believe things that conflict with your other beliefs. Contemplating your own belief-system and refining it is not mandatory. Rationality is a choice. The less self-critical you are, the more conflict will exist between your beliefs (and the less stable of a realm you will be able to manifest). The more self-critical you are, the more coherent your beliefs will be (and the more stable your manifested realm will be).

Coherency is the standard of rationality, not truth or ultimate justification. Completely opposing worldviews can both be 100% internally coherent and therefore 100% rational. This is because your primary beliefs are not, and cannot, themselves be justified by other beliefs.

Infinite opposing beliefs, which are themselves unjustifiable, stand before you in the realm of potentiality. You may assume any belief, and, as long as you assume it, you will start to structure your mind according to that belief. If you maintain that belief for an extended time, then your memories, experiences, and expectations will shift until your reality completely coheres with that belief. This is the nature of illusion.

Rationality is possible, even when your beliefs are only rooted in potentiality (that is, are hypothetical and illusory).

Manifestation: Contemplating the hypothetical

I want to explore the nature of this assumption of belief. When we assume a belief, we are adopting a possible way of structuring the mind. Our belief doesn't become categorically true when we believe it (because nothing is categorically true), rather it is a hypothetical model we are focusing on and emphasizing. We may

be accustomed to focusing on one particular hypothetical model of reality and possible way of structuring the mind. This accustomation, or habit, is what makes it seem effortful or difficult to focus on a new belief system - to magically change the nature of reality. We're fixated on one particular hypothesis – one particular state of mind.

Generally, when we contemplate abstract ideas, we do so with a level of non-commitment. So, I might contemplate what it would be like to believe in the Christian god, or what it would be like to believe in fairies, but I usually maintain a certain sort of personal distance from that contemplation. However, what happens when we contemplate with a level of commitment?

I could select one abstract belief and focus on what it is like to believe it – say, Christianity. As time moves on, I would become skilled and accustomed to focusing on this new belief. This would give me the opportunity to explore the realm of possible beliefs within this primary belief. So, then I could contemplate what it would be like to believe in an immanent rapture v. believing Christ won't return for thousands of years. I could further commit to contemplating one of these beliefs and gradually get more and more specific and concrete. Eventually, I could reach a point where I was contemplating what it would be like to experience a world as a Christian believing in an immanent rapture, who wants to start a Christian family, who has a male body and lives in America...etc. At that point, I could be vividly imagining the life of such a being from their POV and having concrete experiences of their life. The focus of my contemplation could become how to succeed in living that kind of life. Questions like “how do I get a good career?” or “how do I impress pretty Christian girls?” might be what I spend most of my time thinking about.

In such a state of focus, I might forget that all of my most abstract beliefs about that imaginary world are hypothetical. The more I focus on the details of living that life, the less I will focus on the hypothetical nature of that life. As I become emotionally invested in my imaginary world, I might begin to fear losing my hypothetical job or upsetting my hypothetical wife or the death of my hypothetical body.

This state of focus on the concrete details of a hypothetical life is exactly the situation you are in now. This is the hypothetical nature of the world. This is synonymous with the idea that everything is a dream. Becoming lucid in the waking dream is the same as becoming aware of the hypothetical beliefs you've assumed and becoming aware of your fundamental nature as a being that contemplates hypothetical realities, and learning to use that knowledge.

Reality is a contemplation of the hypothetical.

Utthana - Attributions & Points-of-View

Look around you for a while. Really get a good sense of where you are and how you feel right now. Take a few minutes to do that.

... ...

Good? Alright. Now, try creating a division between two distinct types of experience you're having: **"perceptions" and "attributions".** Notice the difference between the visual keyboard you're perceiving and your concept of "what a keyboard is". To help you get a grasp of the difference between the perception and the attribution, try changing your attribution. Think about your keyboard as the instrument that it is. Then think about it for the block of atoms/matter that it is. Then think about it as the visual stimulation of 2d colors in your eyes that it is. Then think about it as the geometrical object in space that it is. Then think about it as the extension of yourself that it is. Note these different "ways of thinking about" the perception, and how they differ from the perception itself. Notice how much easier is it to play with these "ways of thinking about" than it is to play with the direct perception itself.

Try doing this with more complex, nuanced things. Look at your neighbor not as, for example, "Jeff the guy", but as the hairless and upright homo Sapien, as the geometric object in space, as the sack of meat and flesh, as the conscious being with experiences and perceptions, as the child that grew up into an adult, as the background character in your solipsistic world, etc.

Now, take note that one of these was your "default", while the others required an active consideration on your part. If you'd just stumbled out of bed and saw your keyboard, or saw your neighbor, you'd be "subconsciously" using one of these default attributions.** In fact, nearly everything you interact with is conceptualized in merely one way of many possible ways, and your current defaults can be changed if you'd like to change them.** If "Jeff the guy" is annoying to you, "Jeff the kid who grew up into a confused and sad man" might be less annoying, or if your keyboard seems crude and mechanical, thinking of it as a physical object of color and shape may make it less abrasive. This type of practice is not limited to just people or objects. This can be extended in any direction you like. If you can conceive of it, this practice is applicable to it. None of your defaults are inflexible.

Your "default" is not very different from the defaults of most people. Collectively, we share a lot of default ways of conceptualizing things. These are "cultures". Cultures are collected, habitual, often subconscious ways of conceptualizing our perceptions. If you feel your default way of conceptualizing things is shitty or non-ideal, then you can break away from your cultural habits. Personally, I think my (our?) culture has a lot of shitty habits both minor and major. For example, minorly, I think our cultural attitude toward food is pretty lame, and that we could be handling food in a much better way. Majorly, I think each of us has a tremendous potential for power and influence over our own state of being, but our culture conceptualizes lots and lots of "external" things as having power of us, and by assuming they have that power, we grant them that power.

This is kind of like being Harry Potter, and the invitations to Hogwarts are arriving in the mail, but instead of bolting up the mailbox, Uncle Dursley has taught the whole family that envelopes will burn you if you touch them, and so nobody ever touches an envelope, and if they did, they probably would genuinely think they were being burned.

Alternatively, you can try to be "culturally open". In other words, question your habits and tendencies and *play with* your habits and tendencies. See if you can't change your defaults. See if you can't start to love something you used to hate, or see if you can't find depth to appreciate in something you'd only understood superficially. You can also do these things in the opposite way (e.g. hate something you once loved) and while it's less fun and less encouraging, knowing that you can do that and being able to do that is important if you prioritize flexibility.

Of all the things one can shift one's default attributions toward/about, the one I've found to be the most interesting is the way one relates to other living things. You're currently experiencing reality/yourself as a being within a world. This is probably not a very unusual mode of experience. We can imagine experiencing merely a volitional being, and we can imagine experiencing merely a non-volitional world, but between those extremes there seems to be a "bigger infinity" of potential experiences that involve both a volitional entity and a non-volitional world. Taking the POV of a being or entity appears to be a common perspective (at least from where I stand).

While "you" are *not* a human, which is to say your capacity is not constricted to only being a human, you can (and, I think, should) dwell on the fact that you *are currently experiencing a human point of view (POV).* You're currently "humaning". And your spectrum of experience is that of the particular human you're experiencing "yourself as". So, while I'm =/= Utthana, the current perspective I'm taking is Utthana's perspective (although I do sometimes take others). And just so, other living things are unique in that they exist within our perspective *as* other perspectives themselves. For example, TGeorge exists within my POV, but he exists *as a potential POV himself* within my POV.

This means that there's "a way it's like to be" TGeorge. You can meaningfully say, "This is *what it's like to be* a cat," whereas you can't say, "this is what it's like to be a chair". We can readily imagine experiencing ourselves from the POV of a cat or from the POV of TGeorge, in a way that we can't readily imagine ourselves as experiencing ourselves from the POV of a chair (as conventionally understood – we can imagine something that looks like a chair which could have a POV).

Being mindful of this, to me, is super useful and enjoyable. I like recognizing other POV's within my POV because my default is often to objectify people and the really inflate my own POV. I don't tend to see other beings as full and as nuanced as myself, but Utthana the human and TGeorge the human are both equal POV's that I could take. So I like taking this perspectives (sometimes, and not always), because it allows me to:

1) Empathize. All POV's are POV's that I could theoretically take. I'm the capacity to take perspectives, not a specific point of view myself. "That could be me," is applicable to everyone I encounter. I like to play with my default conceptualization of other beings in such a way that I'm inclined to have empathy for them. I currently am interested in playing a role of someone who is relatively non-aggressive, non-competitive, helpful, and kind. To further my interest in playing that particular game, I make things easier for myself by changing the way I look at difficult people (some of the time).

2) Be aware of the glaring subjectivity of my own POV. By regularly acknowledging and appreciating other potential perspectives, you come to appreciate your own perspective in light of others. You become aware of all the possible perspectives you could take. I especially like dwelling on plants, because plants have a potential perspective and POV, but it's radically different from that of animals and helps to demonstrate just

how alien our perspectives can potentially be (which in turn highlights the potential weirdness and alienness of our current, default POV).

3) Change my attributions more easily. Seeing my default perspective as just one among many helps make it seem less “front and center”, less dominant, less immovable. For example, I currently look out my window and see trees, grass, etc. They look kind of dark and I conceptualize them in a slightly negative way. They don’t seem as positive as grass and trees in brighter lighting. Understanding that my default perspective is just one of many possible perspectives, I can decide to see the dim lighting as beautiful and cinematic, I can decide to see the grass and trees as miraculous shapes that grew from the ground, I can decide to see them as distinct entities with experiences and perspectives, or I can even decide to (and this is a step further, altering perception instead of attribution) see something entirely else outside of my window, like the Eiffel Tower. Asserting a new attribution or perception may, at first, feel like it’s “only happening in your mind” or “imaginary”. Further weakening your sense of your default POV as privileged (as well as further contemplating subjective idealism in general) will make “imaginary” seem a lot less imaginary and “only happening in your mind” seem like an arbitrary description.

I recommend you experiment with different conceptual attributions for your perceptions. Don't think that your perceptions can only be conceptualized in one way. **You don't have to learn how to do magic and directly change the "physical" world around you in order to radically change your experience in ways that make you happier and help you do things you'd like to do.** You have tons and tons and tons of default, subconscious attributions to your perceptions and every single one of them can be played with. This whole thing is malleable. And even the "anchor" of your attributions and perceptions, your particular "POV as a being", is merely one potential POV and you can play with that as well. Start small, work your way up, and try not to be discouraged by any tendencies to dismiss things as "imaginary" or "all in your head".

Mindseal - Playfulness.

There is something I realized relatively recently. It happened after I joined /r/occult, which is a subreddit dedicated to practicing magick, among other topics. I've always been keen on the idea of magick, but I never really did much of anything with it for the most part. I just thought it was a cool idea, and I thought it's definitely possible and it fits into my worldview. For a long time I didn't go anywhere with it beyond that.

There was this really stunning thing that happened when I first attempted to manipulate my waking phenomenal reality. This really blew my mind. It was a realization of how much I **don't** allow my intent to flow in that sort of direction! In other words, just one act of trying to tinker with something in my world highlighted how seriously I was relating to all the phenomena. I was such a bore! That one act of meddling highlighted the *massive* energy of *non-meddling* that completely dominated my inner life. I was faced with a thought that I had an option. I could have been relating to everything a lot more playfully and a lot less seriously, and I wasn't doing it at all.

Around the same time, a little bit before, I also read a stunning post on /r/psychonaut by someone who seems not to post anything there. It was like this person just showed up, made this one post, and disappeared into the ether. But I never forgot it. The post was about playfully fooling around with the perceptions we experience in day to day life. At first I thought the post can't be serious. Everything the post was talking about seemed so superficial, and also, so easy to do. And at the time I didn't instantly understand the point of it. I knew it was important *somehow* and so I remembered the general idea. But then I started to appreciate how it's this very playfulness that was important, and how it was actually a very good thing that the entry into playfulness was so easy and simple. The importance of all this dawned on me vividly when I tried to do some magick for the first time, after hanging out on /r/occult. It was when I realized I was such a fuddy duddy bore.

Imagine as you walk around, you touch trees with your imaginary hands. Imagine how you slightly change the tint of the colors of everything you see. Imagine a big giant bowl of colored popcorn spilling all over the street. Imagine yourself growing a bit taller, and then a bit shorter. Imagine smelling incense as you walk. Imagine hearing a rhythmical drum beat or a chant. I realized I could enrich, bend, warp, and generally mess around with my experience *at all times*. I also realized it's actually a very good thing to do repeatedly and often, to cultivate it as a kind of playful attitude toward one's own experience. It's a way to take the things one experiences during waking less seriously.

So as I walk around, I can sometimes see a giant eye looking at me from the center of the Earth. Or I may see infinitely long thick beams of light piercing everything and rotating. I'd imagine a swirling stream of As, like the letter "A", lots of them, swirling around like bees, flying around, filling up my body, circling around, then flying out into the world and swarming there. I can imagine my feet stomping the ground like drum beats even though I don't stomp and just walk normally. It's like suddenly my imagination is alive and active, and it's present to my mind and is mixing with the "non-imaginary" scenery of the waking experience. It's very interesting how it feels.

It's possible to play with one's experience in so many ways. One could try to stretch and compress time. It's not necessary to do anything huge. In the beginning the tiniest alterations are enough. The whole point is to drop the serious attitude. **The waking experience is just a plaything, and we can play with it.**

Utthana - Mindfulness as an Essential Practice

What is the goal? To escape mental habits and tendencies which have become excessively ingrained and therefore mistaken as aspects of reality as opposed to modes of perception. The goal is to be open to all possible perspectives and experiences including those radically different from the ordinary human experience.

The goal is to cease to be a human? You've never been a human. The goal is to cease believing that you are a human.

Why is it preferable to cease believing you are a human? Firstly, because it is incorrect. Secondly, because the human body is limited. It will suffer, age, and then die. You will undergo all of these experiences and they will be painful, unless you realize that they are not *happening to you*, you are merely *experiencing their happening*. It is essential to come to hold the right view about the nature of your experiences.

What is the right view? The right view is to understand one's experiences exactly as they are, to penetrate their nature. Right view is to perceive the physical world as a dream, a fabrication, an illusion, not ultimately real. This means one drops the beliefs they hold in normal, waking life about the nature of their experiences (i.e. as happening in a real, physical, external world) and adopts another. Right view is distinct from wrong view, or the conventional human mode of consciousness, in the same way that a painter presented with an apple would react differently (on instinct, immediately, without contemplation) than a starving man: phenomena are perceived in an entirely different way, despite being, superficially, the same phenomena. Right view is when the understanding of subjective idealism is *consciously evident* in the nature of one's experiences. This is the difference between understanding "I'm typing on my keyboard right now" and "I'm experiencing Utthana typing on his keyboard right now" and having such an understanding *as it is happening*.

That's a nice concept in theory, but maintaining that mode of experiencing all day is an act of meditative endeavor. How is this achievable? It's true that this is to be attained through right mindfulness, or right meditation, which is an endeavor. But constant endeavor is necessary to be ultimately flexible.

Wait, why is it desirable to be ultimately flexible? One who is flexible, adaptable, and comfortable with all experiences is immortal, invulnerable, and infinitely powerful. One who is ultimately flexible is one who is open to all possible experiences.

This now seems even more daunting! The ability to instantly, attentively, alertly, and consciously respond to each experience individually and uniquely is what it is to be enlightened. This requires a mind ("The Beginner's Mind") which is open, unattached, and pliable, accommodating to every farthest reach of conceivable experience. The mind must not be dull, unaware, lost in thought, lost in action, "being human", full absorbed in the physical world and taking it to be real, in a "normal state".

What does this have to do with mindfulness or meditation? Only when one is attentive to every possible type of experience can one be expected to react to, and respond to, each with the full alertness, attention, and conscious awareness to be ultimately flexible. If you are not aware of each experience you are having as it is, you will never be able to respond to each skillfully and with an open heart. You will, instead, fall back into old patterns and default, human ways of perceiving things (i.e. physicalism).

So how is this to be achieved? Only by being constantly vigilant can this be achieved. One must arouse one's self to full attention of the experience that one is undergoing according to the Right View. This is the difference between being able to say, "I just walked across the room," and having been intensely aware of the fact that you were experiencing yourself walking across the room during each instant of your walking.

This still sounds like a strenuous meditative endeavor. Am I expected to be completely alert to my experiences all day and every day? Yes. The normal, waking mode of consciousness is when one is capable of discussing subjective idealism theoretically but, for fifteen hours a day, experiences itself as human, busy with tasks, mind not fully aware of the nature of one's experiences but instead lost in interaction, conversation, and the physical world. The mode of consciousness that is desired is when one is, instead, constantly aware and alert to the nature of their experiences, ultimately flexible, not lost in thought or busy with tasks, not experiencing itself as human. Every minute, every hour, every day, every lifetime not spent completely alert and attentive is a minute, hour, day, or lifetime spent ingraining conventional habits.

Is the maintenance of such a state not exhausting? No. The samsaric state of being lost in ordinary thoughts is where we are comfortable, and it is a strain and difficulty to become constantly aware and alert. But this is not a perpetual endeavor, like a mental task of thinking of the same mantra over and over, day in and day out forever. This is a shift from one natural resting place for the mind to another. Once one "gets into the habit" of perceiving reality with full attention and awareness and not allowing the mind to get lost, remaining in such a state becomes as natural as remaining in the normal, waking mode of consciousness is to us now. The alert, awake mode of consciousness can become how one wakes up, the mode one defaults to in events of trial and trauma (including death), and even how one dreams.

Never mind maintaining it, how does one initially get into such a state, or return to such a state after one has relapsed to the normal, physicalist perception? There are many ways. Intense and prolonged contemplation on right view is often sufficient to induce the shift in the character of experiences, but the practice is not entirely 'passive'. Meditation or drugs, when done by one who has firmly grasped the right view, can induce this shift. Active and intentional magickal practices can be exceptionally powerful tools as well. But the real trial lies in the maintenance of right view and right mindfulness throughout all of life. The difference between one who theoretically understands wisdom for a few hours of the day, and one who lives with wisdom even in their dreams, is the effort undertaken to maintain that state of consciousness. *Being intensely aware of one's experiences exactly as they are happening, in the context of a latent understanding of right view (subjective idealism), and maintaining such a state, is all that is necessary.*

Utthana - How's the water?

Imagine you go to bed tonight, and each night after, and enter into the same, continuous, cohesive, coherent dream world. It remains as apparently constant, unchanging, and "objective" as our own waking world does. In other words, you're living in two consistent worlds which you alternate experiencing (as opposed to one consistent world + lots of less consistent, less predictable worlds).

In this dream world, you're aware that you're dreaming, and that when you go to bed in the dream world, you'll wake up in the "real" world. The other folks in the dream world, though, are exactly like the folks in the waking world. In fact, the so-called-"dream world" and the so-called-"waking world" are just about identical. You experience both as a fleshy being living on a planet, eating, sleeping, communicating, laboring, playing, etc. You're Bob the Human on Earth half the time and you're Flob the Fluman on Flearth the other half of the time. In fact, if it weren't for the fact that you didn't start dreaming about Flearth until now, you'd probably not know which one was "real"!

Question: What kind of lifestyle do you adopt on Flearth, where you know you're dreaming? Do you watch Flearth TV shows, go to a mundane Flearth job, pay your Flearth bills, fill up Flearth trash cans, buy Flearth products in Flearth Flal-Marts, eat Flearth animals, etc.? Do you spend your time on Flearth doing about 90% the same thing as everyone else on Flearth? Or, maybe, do you try to solve world hunger, end wars, spread peace, etc.? Or, maybe, do you become a genocidal warlord? Prime minister? Sports star? Ascetic? Billionaire?

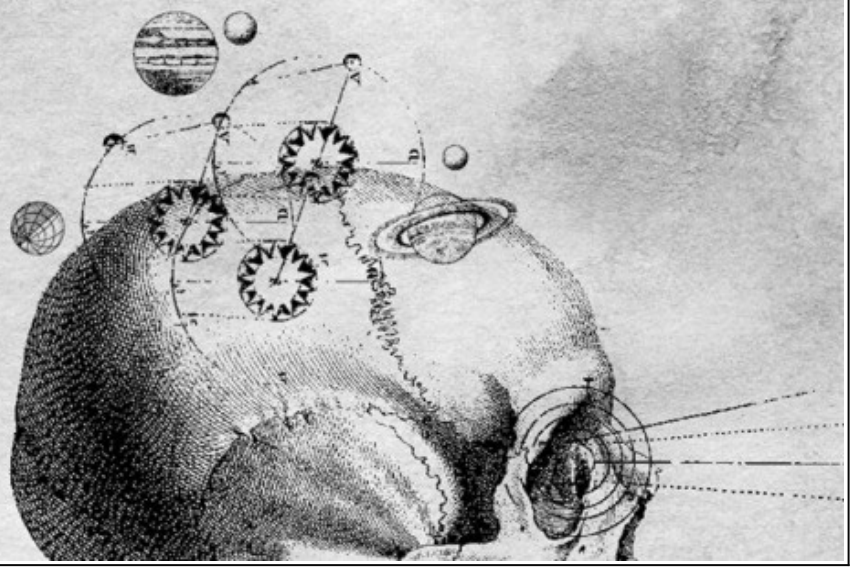
I pose this hypothetical because I want to know to what degree you put your money where your mouth is. If you really do experience the Earth, with all its capitalism, warfare, environmental destruction, overpopulation, etc. as a dream world, how does that influence the way you interact with it? Are you more, or less, compelled to help other people/civilization and society as a whole? What does that do to your ambitions and aspirations? Because there certainly does seem to be -something of a contradiction (and that may be a strong word) in living a totally mundane and ordinary life, nearly entirely identical to that of any conventional physicalist, if you're awake to the fact that it's all a dream. (There are some metaphysical arguments against this which are perfectly valid, but I've got that gut feeling and I'm standing by it.)

We talk a lot about contemplating, metaphysics, and dealing with very specific situations on this sub, but very little about the things that we likely spend the vast majority of our human lives doing. How does subjective idealism influence your life choices? What obligations do you feel toward being a human, other humans, human society, etc.? Do you have animosity toward mainstream culture or do you enjoy it? Are you all logging out of Reddit and turning on reality TV, or are you sitting in fallout shelters in the dark all night?

It's not unlike that famous story from David Foster Wallace where the two fish are swimming along and an older, wiser swims by and says, "Hey boys, how's the water?" And after a while, one of the two younger fish turns to the other and asks, "What the hell' 'water'?" As oneirosophers, in theory, you're aware that THIS IS WATER. So, I'm literally asking you, "*How* is it?"

At the end of the day, this is your playground, right? I mean, this is basically here for you to play in (with the implications of play/fun not being limited to sheer pleasure). It's game-like in nature. Are you treating it that way? If not, why not? *Are* you having fun? Does this life feel playful? Is there any gap between what you "feel like you should be doing" and what you are doing, day in and day out? Are you happy with this current life experience?

Reality exists in the human mind.



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